THE

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We give up the most of the pages of this number of the Magazine to an account of the Third Annual Meeting of the Society, and the Reports of the Treasurer and of the Board, which were read on the occasion, and bespeak for them a careful perusal and serious consideration. The friends of the Society will rejoice with us, and bless God for the evidence of increasing prosperity which these important documents reveal.

The Annual Sermon.

Owing to severe domestic affliction, united with the pressure of official engagements, the Rev. John P. Durbin, D. D. of the Methodist Episcopal Church, who had been appointed by the Board of Directors to preach the Sermon before the Society this year, was unable to fulfil that appointment—a fact which occasioned great regret as well as disappointment to many of his as well as Zion's friends. In his absence the Rev. Dr. Fitch, of New-York, preached an appropriate discourse to the congregation, (in the Mulberry-street Methodist Church,) many of whom had come with the expectation of hearing Dr. Durbin.

The Annual Meeting.

The Third Annual Meeting of the Society was held in the Broadway Tabernacle, May 11th, at 10 o'clock, A. M. and was well attended. A large number of ministers of the Gospel and other friends, of various denominations, were present, and gave evidence of being greatly interested in the proceedings. The services, from the commencement to the conclusion, were conducted with spirit, and were marked with a heartfelt ardor in the cause, that was in the highest degree encouraging. It was highly gratifying to see so large a number of pastors from various parts of the country, many of them having come from afar.

The Meeting was opened by the singing of the Hymn commencing with the words, "Kindred in Christ, for his dear sake."

The Rev. Thomas De Witt, President of the Society, occupied the chair, and the Rev. Leonard Bacon, D.D. of New Haven, read the second chapter of the Second Epistle to the Thessalonians, and led the devotions of the assembly.

The following Report of the Treasurer, (Anson G. Phelps, Jun.) was read by the Rev. Dr. Fairchild, the Financial and Home Secretary of the Society.

RECEIPTS.

Balance of Old Account,	$ 996 92
Donations and Collections,	43,816 08
Legacy Fund,	6,308 64
From Publications,	5,528 27
	$56,649 91

EXPENDITURES.

Missionary Labor,	$41,424 87
Salaries,	6,033 28
Publications,	4,398 26
Rent and Incidentals,	2,387 77
Tracts and Books,	400 00
Balance to New Account,	2,005 73
	$56,649 91

"In addition to the above Receipts and Expenditures, the Treasurer has the pleasure to announce that of the $10,000 which appeared in the last Annual Report, as advanced by the members of the Board in anticipation of assets—$6,308 64 have been paid, and the balance provided for out of the legacy fund in the hands of the Treasurer.

"Also, that the sum of $11,500, which was collected by the Rev. L. Pilatte, has been remitted by the Treasurer to the Evangelical Society of France, (at Paris,) which Society is now united with the American and Foreign Christian Union in its work in France. This sum might properly appear in the body of the Report.

"Also, that credits have been forwarded to the Missionaries at Rome, Geneva, Paris and other parts of France, Sweden, Ireland, and Canada, to the amount of $4,311, which amount does not appear in the Report, but for the payment of which provision has been made."

The Annual Report of the Board of Directors was then read by the Rev. Dr. Baird, one of the Corresponding Secretaries.

The usual motion to accept the Reports and refer them to the Board for publication, was made by the Rev. Mr. Gillette, of Western New-York, and seconded by the Rev. Duncan Dunbar of this city.

The first resolution, in these words:

"*Resolved*, That the prosperity of this Society's missions in Papal countries abroad, and among Papists at home, may be properly interpreted as an encouraging

testimony of God's blessing upon it; and should call forth the co-operation of all evangelical Christians, as affording a manifestation of the essential unity of Protestants, not merely in their hatred of Rome, but in the love and service of the Truth,"

Was proposed by the Rev. Dr. Kennaday, of the Methodist Episcopal Church, Brooklyn, and seconded by the Rev. Dr. Campbell, of the Presbyterian Church, New-York.

We regret that we can only give the following brief outline of the very beautiful and appropriate speech of Dr. Kennaday, which was heard with great delight.

Dr. K. said, "there is a widely-prevalent opinion that the feeling with which we regard the Roman Catholics is hostile to the spirit of our institutions and the Christian religion. The liberality of this country and our religion he loved. Sir, had that spirit of liberality never been violated in the world, there would never have been the necessity for organizations to defend religious liberty, and to contend against spiritual wickedness in high places. My faith in the sufficiency of evangelical truth to meet all emergencies, is unshaken. I believe that these principles are God's boon to the world. This Christian Union is formed to manifest the unity of Protestantism, not in its hatred to Rome, but in its love to the truth. I conceive that two leading considerations are alluded to in this resolution—our *love* and *fidelity* to the truth. When St. John beheld the angel flying through the heavens preaching the everlasting gospel, it was a gospel to all nations. And we enjoy the light and blessings of that gospel. He would not attempt a eulogy on the Bible. It exceeds panegyric. The poet and the limner are inadequate to describe it. I will not attempt to eulogize this hope of my soul. At death and in glory we shall feel the value of this book. Its open blessings are ours, and if the long-oppressed nations of the earth ever come forth emancipated, I believe it will be not in the sweep of the whirlwind, or the throes of the earthquake, or in the fire descending from heaven, but in the still small voice of the Bible. Cease your anxieties about giving it to the world, and how long would the entrance of its words give light to *our* souls? The Roman Catholic Church wars against us, because of our modern propagation of what they style a new system, but the Bible is older than any antiquity or tradition.

"These precious truths of the Bible must be sustained by all the Church. It is true we are like different planets, but God is in the centre, as the Sun. We come from different tribes, but we constitute one common Israel. We are moved by Christian benevolence, one of the few flowers which have survived the ruins of the fall. Benevolence led Paul to Athens; it makes angels flames of fire, and moves the heart of God. Sir, we cease to be Christians when we cease to feel the influence of benevolence. This makes me love this resolution, because it breathes the spirit of benevolence. You have but a few lights here and there; yet what of that?—These shine far over the world. Many in Papal lands are like Simeon, waiting for the salvation of the Lord. Then open the dark dungeons of superstition, and let the light pour in."

The second resolution was moved by the Rev. Mr. Magoon, of the Baptist Church, New-York, and seconded by John W. Corson, M. D. of New-York, and was in these words:

"*Resolved*, That although the social and political disquietude of the European nations must be regarded as unfavorable to the progress of true religion among them, yet it behooves every sincere believer in GOD'S promises to labor without relaxation in this service; trusting that the present phase of human affairs in that part of the world can only be temporary and preparatory to the coming of that Kingdom which alone possesses the elements of stability, and certainty of success."

Mr. Magoon in speaking to this resolution said:

"The American and Foreign Christian Union disguises neither its object nor its means of accomplishing it. Its object is to carry the Gospel to every Roman Catholic that is accessible. Popery has its blandishments for mankind in all the circumstances of life. The most of those we desire to reach come to us from Europe, where every object is surrounded with sacred associations. A Catholic Church over a Catholic population has a potency that nothing but the arm of Omnipotence can shake. There the village church is opened every day. Not the house plastered yesterday to be demolished to-day; but the old church, the work of another age, where the fathers have bowed for generations. The old cathedral, with all its artistic beauty, charms the eye and the ear. And then, the mystic ceremonies, and all the arts by which a bigoted priesthood have bound them with the choicest of fruits to an altar where they have bowed from their infancy.

"The instructions given to the agents of this Society charge them to avoid, as far as possible, all controversies in regard to their Church, and to aim simply at the truths of the Gospel. We believe as Christians, and as a Society, that Christianity has always its most certain triumph when she plunges unarmed into the midst of her foes. We believe that the simple exhibition of the facts of the Gospel is the best, the only means, by which the Romanist can be reached. Kindness and love will gain access to his heart. Luther often convinced opponents in debate, but he never converted one of them. That quiet solitude which enabled him to translate the Scriptures gave him his wonderful success. Mercy is twice blessed. It blesses him that receives and him that gives. The mightiest influences are all the result of gentle waves. That man who has the doctrine of CHRIST in his own heart, will touch gently the heart of another.

"A clergyman was passing along the street, by a young man at work in brick and mortar, who thought to himself, 'You lazy, good for nothing scamp, too proud to work'—the clergyman, when arrived opposite, turned, and with a very courteous bow, said, 'How do you do, sir?' That young man is now a clergyman in this city; and under God, he owes all that he is to that kind bow.

"Scarcely a month had passed, he said, the last winter, that he had not baptized one or more Catholic converts, and those persons had been won with kindness.

"It was said that the work of this Society was encompassed with difficulties. But what were difficulties? Nothing was ever accomplished without encountering difficulties."

In conclusion he alluded to the state of European nations, and bade the despots go on and increase the weight of their chains. But they would

break in due time, and the work of ransom and reformation would go on.

The hymn commencing with the line:

"Yes we trust the day is breaking,"

Was sung with much effect by the congregation, standing.

The Rev. Dr. Wilkes of the Congregational Church, Montreal, Canada-East, proposed, and Thomas Hogan, M. D. of the Methodist Episcopal Church, New-York, seconded the third resolution:

"*Resolved*, That among the tokens of Divine approval bestowed upon Christian efforts in our day, the conversion of large numbers in the Roman Catholic districts of Ireland to the pure Faith of the Gospel, deserves particular mention, and calls for thankful acknowledgement; and that such results should animate both British and American Christians to the discharge of a sacred duty they owe a people too long abandoned to degrading ignorance and superstition."

Dr. Wilkes said:

"Ireland is a beautiful land, and is in a transition state. The grand cause of Ireland's evils is found in the Papal Church. With this remark I pass to facts, and I shall confine myself to the work in Canada. I live in the midst of Papal Canada, and I can see the truth of all that is said about the antiquity of churches and customs. Here the people, for successive generations, have bowed down and worshipped, not GOD, I fear, but the Virgin Mary. This people, numbering between 600,000 and 700,000, for a long time, were left entirely without attempts to enlighten them. They had no idea of a Bible such as is before me, many of them supposing it a mere abridgement of the Bible. The people are attached to their priests, who are generally quite moral men, who are probably honest victims of their own system. About thirteen years ago a number of various evangelical Churches began the work of operating on this class, under great difficulties. The Church establishment is very large and rich. Our cathedral is the largest ecclesiastical building in America; and a large Jesuit college has just been erected, which has over 100 students, who are educated not only for Canada but for your Western States. One of the most popular of Catholic preachers, distinguished for his eloquent efforts in Temperance, has moved to the West, and is calling on many to follow him to the Great Valley. The French Mission Society has visited, by its agents, large parts of Papal Canada, and the effects are already visible. We have also erected a large Mission School, in which are more than 50 boys, and some 35 girls. We have educated some 250 Canadian youth in that school, and we find that many of them are converted to CHRIST. There have been detached from the Papal Church 400 persons, and 80 of them have been converted to CHRIST.

"It is the duty of the British and American Christians to enlighten this people, ignorant and ruined, and who are dying without any good stable hope. Even on their gravestones it is inscribed, 'Pray for my soul.' They do not feel safe; but when *our* loved ones die in the faith, they say, 'Come, LORD JESUS, come quickly.' Let this population be enlightened by the spirit of kindness; let them be pointed

from Mary to JESUS. In the strength of the Divine might we can do all that is required of us in this work."

The fourth resolution was proposed by the Rev. Dr. Parker, of the Presbyterian Church, New-York.

"*Resolved*, That in view of the opposition raised by the concurrence of Ecclesiastical and civil despotism, our Evangelical brethren in France, Italy, and Hungary, whether harassed by unjust restrictions or shut up in prisons, claim our affectionate sympathy; and should have our prayers, 'that if any of them should be destitute of man's aid, yet the sweet comfort of GOD'S SPIRIT may never depart from them.'"*

Dr. Parker said, that

"He had been looking at the relative claims of this and other societies; and he had compared them to a family in which there were five daughters, and one of them had laid upon her the duty of hospitality, of courteously receiving the stranger. This Society was that daughter. It was its specific duty to receive kindly the stranger, as he sets his foot upon our shores. A great and good work was in process in this country and the world, and it brought him back to the last age before the Gospel, that had in it a sort of half concealed foreshadowing of the future. Such was the synagogue. Nobody thought it was superior to the temple; and yet it was the embryo of the Christian church. Such was the case with the evangelical prophets, who were the embryo Gospel preachers. And so now we had the embryo of the future Catholic Universal Church. The Bible Society was not the institution that CHRIST established when he gave the command to preach the Gospel. Neither was the Tract or the Missionary Society. But these societies were the embryo of a future state of the Church. It was the chrysalis of the glorious catholic church that was to be developed. This Society was doing its part of the work. The attempt had been made to produce a creed and liturgy that all could adopt, which would unite all Christians in one body; but it had failed. These societies, however, would do it imperceptibly.

"Every thing done to produce a general impression in favor of religion would favor this work. We have something to do to diffuse general knowledge among the people. This Society meets these strangers in their various tongues as they come. All that we do to promote general knowledge through the schools, promotes this object. Much more might be done through the secular press, the conductors of which are doing a great work for good or for evil. They are the friends of freedom and intelligence. They should be enlisted in this great work.

"But the people for whom we are laboring, have but just begun to come. Why, we are to have China here soon. We are to have a railroad to California, and soon the ends of the earth will be brought together. This is bringing on the great battle of Armigeddon. And what is that? Why, my brother Ramsay, whom I see here before me, with others, says it is to be a bloody battle. But I don't believe it. I believe in bloody battles, when necessary; but that is not the character of this battle. It is a battle of opinion.

"He believed that this Society had got hold of the right way of doing this work.

* Quoted from the Liturgy of John Knox.

The heavenly charity is, to go to men and address their hearts, as fellow men, and fellow citizens, and try to lead them to CHRIST. He believed that the majority of our people in a few years would be of foreign origin. But they would not be what we now see them. They would be softened and modified.

"It did not help the Catholics to make them worship in a barn. Let us treat them well and help them, and they will mingle in our schools, drink into our national spirit, and intermarry with Protestant families, and all this will help in opening the way to their hearts. He believed in the force of that 'bow' that had made such a man as had been spoken of; though there must have been something to make him of before. But it showed the power of kindness.

"This Society has the gift of tongues. It speaks to men of many languages. Dr. Parker spoke of the secular press as a mighty instrument to carry out truth to the people—everything which has a bearing on the increasing millions of this nation. Kindness is an essential characteristic of this Society, and its missionaries are moved not by policy, but by heavenly charity. They go to Papists as fellow sinners, and their words meet a response in the hearts of those thus addressed.

"The Society has just learned the work to be done, and the way to do it, and is now ready for wider and more efficient operations. Dr. Parker spoke in glowing terms of the effect of our institutions on the Roman Catholics."

The fifth resolution was proposed by the Rev. Dr. Bacon, of the Congregational Church, New-Haven, and seconded by the Rev. Dr. Hague, of the Baptist Church, Newark, and is in these words:

"*Resolved*, That this Society, whilst approving the action of their Board, in transferring to the Evangelical Society at Paris the function of dispensing their appropriations for France, yet deem it their duty to testify to the diligence, faithfulness and scrupulous exactitude, that have characterized the operations of the American-Swiss Committee at Geneva, in discharging for twelve years that duty; and desire to express their grateful appreciation of the pious zeal for the common cause, and the fraternal sentiments toward themselves, which alone can have supported that Committee under the cares and responsibilities of their arduous work.

Dr. Bacon said that he should make no speech, but he deemed the resolution to be a just expression of their grateful sense, on the part of the Board and the Society, of the importance and the fidelity of the services rendered by the late American-Swiss Committee at Geneva.

The Congregation then united in singing the hymn commencing with the words:

"All hail the power of JESUS' name;"

and the Doxology. After which the Benediction was pronounced by the Rev. Dr. Hague.

The Society then came together; the minutes of the last Annual Meeting were read by John W. Corson, M. D. and approved; and ten members of

the Board were elected to constitute the Fourth Class, or those who are to serve four years.

The Board of Directors met immediately after the close of the services of the Annual Meeting of the Society, and elected the Officers and Committees for the incoming year.

Third Annual Report.

He who was, by emphasis, the inspired "APOSTLE TO THE GENTILES," exhorts those to whom he addressed one of his Epistles, (and included himself in the exhortation,) in language eminently appropriate to the present occasion: "*And let us not be weary in well-doing; for in due season we shall reap, if we faint not.*" (Galatians, 6: 9.) And the uninspired author of the apocryphal book of Ecclesiasticus closes that remarkable treatise with this beautiful precept and promise: "*Work your work betimes, and in His time He will give you your reward.*" (Ecclesiasticus, 51: 30.) The Report now to be presented will afford conclusive proof that when the Precept is obeyed the Promise will be fulfilled.

In meeting the Society on this, the third Anniversary of its formation, the Board feel that it is an imperative duty to commence the statement of their proceedings during a year which has been one of so much encouragement, with the humble and sincere recognition of the Divine favor as the source of all true success, and say with the Psalmist: "*Not unto us, O LORD, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake.*" (Psalm 115: 1.)

The Board are happy to say that although one of the Secretaries, and one of the most effective Agents of the Society, were absent in Europe during five months—the former for the promotion of the interests of the Society in various respects, and the latter for the sake of his health—and notwithstanding the resignation of one of its most successful agents, which left an important part of our country for months without an advocate of our cause, yet the receipts of the Society from ordinary sources were greater last year than the preceding, by over five thousand dollars—a fact which shows that the work in which we are engaged is, through GOD'S blessing, receiving increasing favor in the churches.

A COMPARATIVE VIEW.

A comparison, which will not be considered invidious, may be made. The receipts of the American Home Missionary Society,—one of the most popular, as it is one of the noblest, of our great Societies—were for the 1st year, $18,130, for the 2d, $20,035, for the 3d, $26,997, for the 4th, $33,929, for the 5th, $48,124, and for the 6th, $49,422.

The receipts of the American and Foreign Christian Union for its 3d year—that which ended on the 1st day of April last—were $56,249 91—exceeding, by a considerable sum, the receipts of the excellent Society just named when twice as old as ours. Surely in this fact we may find a ground of encouragement.

GROUNDS OF ENCOURAGEMENT.

But there are other reasons for thanksgiving, if possible more cogent, because they display, perhaps, more plainly the Divine interposition. One is the fact that the Board have been enabled to find an increasing number of suitable laborers for the work in which they are engaged—a work at once peculiar in its nature, and beset with difficulties. These difficulties are both numerous and great. They arise not only from the very nature of the work itself, which aims at the destruction of the most cunningly-devised, the most thoroughly-matured, and the most wonderfully-perfected system of error, though bearing the name of Christianity, that the world has ever seen; but from the diverse origin and character of the people, both at home and abroad, and the various languages which they speak, with whom the Society has to do. Even in our own country, among the Papal population are spoken no less than seven languages, namely:—the English, Irish, German, French, Spanish, Italian, and Portuguese—all of which must be employed as media of communication, if our work be prosecuted as it should. It is, therefore, a matter which calls for devout thankfulness, that He, who is Head of the Church, is every year raising up, in our own country and in foreign lands, a greater number of good men, and qualifying them, by the grace of His Spirit, for the important work of bringing to the knowledge of the true gospel those who have been led away by the delusions of a corrupted Christianity. This Society, during the first two years of its existence, experienced great difficulty in finding suitable missionaries, especially in its Home Field. The American Protestant Society had encountered still greater and more discouraging difficulties in regard to the same thing. It was compelled to take the best men that it could find, many of whom proved not to be such, in all respects, as it is desirable to employ. The Board is gratified in being able to report, on this occasion, that this evil has greatly disappeared. Although the number of its missionaries in the Home Field was much larger last year than the year before, with but few exceptions they were such as by their piety, zeal, industry, prudence, talents and attainments, have approved themselves to the Board as being in a good degree fit for the work. And it is entirely certain that, as this good work advances, at home and abroad, the number of such men, in both fields, will steadily and even rapidly increase. To this topic we shall return in another part of this Report.

A SECOND GROUND OF ENCOURAGEMENT.

Another ground of encouragement which the Board have had, and which they cannot fail to state, is the success which has attended the efforts of their

missionaries during the past year. This success is seen in the various results of their labors. In our own country they have visited a great many families of our Romanist population, conversed with them on the subject of salvation, its nature, its necessity, and the true way to secure it. Many of these families have been visited many times, and impressions of a favorable nature made. In many families the missionaries have been permitted to pray, as well as read and explain the Scriptures. It is true that they have often been repulsed, but they have been oftener received with kindness. This course has been systematically pursued by all our missionaries. When the minds of the people have been in some measure prepared by this process for reading the Sacred Scriptures and religious books, the Bible and the Tract have been given to them. We cannot doubt that in this way much has been done to undermine error, and incline to the truth, when no decisive step has yet been taken that looks to an abandonment of Rome. Most of our missionaries have not labored a year in the fields in which they now are; a few have labored nearly two years; several but a few months. In the course of the past year, the Society has had missionaries in Lowell, Boston, Taunton, Ware, the Blackstone Valley, Providence, (R. I.) New Haven, New-York, Brooklyn, Albany, Middle and Northern Vermont, Champlain and vicinity, Ogdensburg and vicinity, Oswego, Rochester, Buffalo, Newark (N. J.) and its vicinity, Philadelphia, Baltimore, Augusta, Mobile, New Orleans, Texas, Wisconsin, Illinois, Cleveland. And although the time is too short to justify us in expecting very extensive movements among the papal population, we do not believe that there is one of the missionaries in these localities and districts whose labors have not favorably impressed many minds. Of this we have had satisfactory proof, derived from various sources. Almost all of them have reported families, as well as individuals, who have been induced to abandon the confessional and the mass. And many of them have reported cases of clear and decided conversions of the heart unto God. Indeed, we may say that not a week now passes without bringing us the report of happy cases of this sort. An example or two may suffice to show what can be done—what, in fact, is doing. The Board sent, a year ago, a young man, himself a converted Irish Romanist, to labor in an interior city of some 40,000 inhabitants, where there are several thousand Irish Roman Catholics. During this period he has visited upwards of 350 Roman Catholic families, and many of them often; he has prayed with more than one-third part of these families; many individuals are evidently inquiring after the Truth; 17 persons have abandoned the Roman Catholic Church, and have ceased to attend her services; and eight give credible evidence of having "passed from death unto life," of whom several have joined one of the evangelical Protestant Churches in the place, and the others are expected to do so soon. Certainly this young man has not labored in vain. The Board sent a very capable missionary, who speaks both French and German, into one of our

interior cities, where are many Canadian French as well as Germans. In two months he has become acquainted with 45 French families, where his visits are welcomed; has visited a goodly number of German families, which have received him readily; has preached several times in the Poor-House to 20 French people who are there; and besides all, has commenced a public service in a hired room, in the French language, which is attended by an interesting little congregation. Surely it cannot be denied by those who have any just conception of the value of the soul, and of the importance of salvation, that this is a good beginning.

Nor have the Board had less encouragement in the operations of the Society in the Foreign Field. The missionaries whom they have sustained in France, Belgium, Italy, Sweden, Ireland, Hayti, Chili, Brazil and Canada, (for they have renewed the extension of their aid to the last-named country,) have prosecuted their work with diligence and success.

With these facts before them, the Board cannot entertain a doubt respecting the importance of the work in which they are engaged, and the necessity for such a Society. If there be any persons who entertain such doubts, their attention is requested to the following considerations:

THE WORK TO BE DONE ABROAD.

1st. The Papal population of the world is estimated by the present Pope at two hundred millions, which, there is reason to believe, is about the one-fifth part of the entire human race. It may be that the estimate of his Holiness is too high; this point we will not stop to discuss at present. His Holiness ought, however, to know, if any one, the number of that vast flock, whose shepherd he claims to be. If we add the six Oriental churches—namely the Greek, Armenian, Nestorian, Syrian, Abyssinian, and Coptic—embracing, it is probable, 70,000,000 of people, we shall have two hundred and seventy millions, or at least, (making every reasonable allowance for exaggeration on the part of his Holiness,) two hundred and fifty millions of nominal Christians, (or one-fourth part of the population of the globe,) who all hold substantially the same great and fundamental heresies from which the glorious Reformation of the 16th century emancipated a part of Christendom;—heresies which utterly subvert, in the minds of those who hold them, the "Faith that saves." These nations are civilized, some of them highly so, but this does not render it unnecessary that they should have the pure Gospel, for civilization saves neither individuals nor nations. Yet it renders them more accessible to the Truth, better prepared to receive it, and more capable of extending its reign in the world than uncivilized nations.

Who that knows well what is doing in Ireland—where it is estimated that from 25,000 to 30,000 people have abandoned the errors of Rome during the last five years, can entertain a doubt about the practicability of this work? Or,

who can be familiar with the efforts making in France, and Belgium, and Canada, to spread the Truth among the Gallic race, and the great success of those efforts—leading to the formation of many Protestant congregations, greater or less in point of size, and the conversion of many souls from the delusions of the Papacy, and not believe that the reformation of Roman Catholic nations is possible? Who has read the simple account of the turning away of a thousand Portuguese in Madeira, a few years ago, through the labors of Dr. Kalley, and others,—one of the purest and best religious movements the world has seen in our days, as is shown in the excellent lives and conversation of five hundred of them (exiles for their faith) in Illinois, and an equal number in Trinidad and other West India Islands—and not rejoice in the success of the Gospel in this field? And what must we think of the movement in Tuscany, where 1500 families, embracing 6000 souls, have, since 1848, abandoned the corrupted form of Christianity which Rome had given them? And what of the spread of the Truth in the interior of Russia, whose silent influence is every year becoming greater and greater? Every where, where the attempt has been judiciously and perseveringly made, remarkable success has attended the efforts which have been made to diffuse the true Gospel in Papal lands within the last few years. A simple-hearted, humble, but pious missionary—once a Roman Catholic priest—commenced a school, distributed the word of God, and held a little meeting for prayer and the familiar exposition of the Scriptures in a small city in Hayti, for this Society, and in the course of two or three years sees a little band of nearly 30 converts around him!

And yet, the Protestants of this country and of Great Britain have scarcely begun to appreciate rightly either the importance or the practicability of causing the Reformation of the 16th century to recommence and triumph in all nominal Christendom. Were there but half the zeal and prayer and liberality manifested in behalf of this great object which is shown in relation to the work in Heathen lands, (and God knows that that zeal and prayer, and liberality ought to be a hundred fold greater than it is,) what great and glorious results we should soon see!

And yet, who will not acknowledge, that, considering the present state of the world, the conversion of France, of Spain, of Italy, of Austria, of Russia to a pure Christianity, with their wealth, their cultivated intellect, their commerce, their military strength, is more important than that of the entire of the Heathen world? If there was only as much true Religion in France, Spain, Italy, Austria, and Russia, as there is in England; if as much in Ireland as there is in Scotland; as much in Mexico, Central America, and South America as there is in these United States, how soon would this whole world be made to wear a very different aspect, in every respect, from what it now does! How would the fears of many hearts among us be allayed, for instance, if Ireland and the Papal nations of the Continent, instead of sending us annually

their hundreds of thousands of ignorant, priest-ridden and superstitious Romanists, would send us an intelligent, Bible-loving, and Bible-instructed people, who would be capable of at once entering into the duties and responsibilities of American citizens! Such is beginning to be the extent and the universality of the emigration from Ireland to our shores, that scarcely a family can be converted in that island, some of whose members will not, before long, become citizens of this happy Republic. The same thing, or something like it, may be said of Germany. How important then to this country would be the regeneration, by the pure Gospel, of the papal countries of Europe! How important, at no very distant day, will be to us a similar transformation of the people of Mexico, Central America, and even South America!

How happy too would then be the influence of the now Papal nations, and others like them, upon the Heathen and Mohammedan countries! And how cheering would then be the prospect of the cause of liberty, political and religious, in such nations in comparison with what it now is! Every thing therefore invites, nay, even constrains us, to a greatly increased interest in effective and speedy efforts to bring about the reformation of nominal Christendom, especially the Papal part of it.

And yet, until the formation of the American and Foreign Christian Union, or rather of the Foreign Evangelical Society—one of the Societies out of which it has grown,—no Society existed in this country whose great and distinctive object was to spread the Gospel in Papal nations abroad. Our Bible and Tract Societies were doing something in those nations, but their efforts were neither extensive nor effective. The work is too essentially that of the *missionary* to be done by the ordinary Bible or Tract-distributor. We state with pleasure that the Baptist Missionary Societies have supported for the last fifteen or twenty years a mission in France, which has been gradually increasing in extent and influence, and also a small one in Hayti. The General Assembly of the Old School Branch of the Presbyterian Church has for several years made an appropriation of a few thousand dollars annually to aid the work in France, Belgium and Italy. But all these operations have been incidental and extraordinary, rather than an important part of the objects of those Societies, which were formed mainly for the work among the heathen. Whatever interest they have felt, thus far, in the work in Papal lands, has evidently been subordinate to that which they have displayed in relation to the work in Pagan nations.*

Nor have the Churches of Britain been more alive than those of our coun-

* The American Board is doing a blessed work among the Armenians and Nestorians in the Turkish dominions, and to some extent in Greece. But even this enterprise —so signally crowned with success, and so illustrative of what can be done among people who are Christians in scarcely anything but the name, has been prosecuted, as it was undertaken, as an incidental or subordinate matter—the great end being to reach the Mohammedans.

try to the importance of diffusing the Truth in Papal lands. The Wesleyan Missionary Society sustains some twenty Missionaries in France, employs a few in Hayti, and does something in Ireland. The London Missionary Society, which for many years gave £1000 annually to the promotion of the work in France, does little or nothing now. The Free Church of Scotland, and one or two other Societies are giving some aid to the good work in France, Italy and Canada. But the amount of money which the whole of them combined give to the work in Papal and other nominally Christian countries probably does not equal the receipts of the Moravian Missionary Society—the smallest of all the Foreign Missionary Societies in the British Isles.

Up to this day, the Protestant Churches of Europe and America have scarcely begun to awake from their profound slumber in regard to this great subject. And yet the Papal world is, in many parts, very open to wise and effective efforts to propagate the Gospel. In France, Belgium, Sardinia, some of the Catholic portions of Germany, Poland, Portugal, Ireland, Canada, Hayti, and portions of South America, a great deal can be done to spread the Gospel, and in several of these countries, almost without any opposition from the governments. With the exception of the Austrian Empire, the Kingdom of Naples, the Kingdom of the Pope, and Tuscany, we know of almost no other part of the Papal world in which the Scriptures cannot be circulated with prudence and perseverance. This is true even of Spain and Mexico. There is no limit to the effort which might be made in France, Belgium, Ireland, Canada, and some other parts of the Papal world; and GOD has raised up in most of them excellent men to prosecute the work, and capable Societies to direct them.

WORK TO BE DONE AT HOME.

2d. But let us turn from the Foreign Field of the Society's operations, to the Home. Here we cannot plead that there is not freedom to act. Nor shall we find the work which we may undertake to be either small or unimportant.

No American can reflect upon the vast immigration which is setting into this country from Western Europe without deep solicitude. This immigration threatens to exert an influence which must greatly affect the state of society among us in many ways, and even the working of our political Institutions. For many years before our Revolution the number of emigrants who came to our shores was not great. They were almost exclusively from Germany and Ireland. And for many years after the Revolution the stream of immigration was very inconsiderable. Even from 1821 to 1829 it only averaged 12,000 per annum. In 1830 it was 27,153. From this time it increased rapidly. In 1834 it was 65,385; in 1845, 102,000; in 1847, 147,051; in 1848, 229,492; in 1849, 250,000; in 1850, 315,000; and 1851, 463,000!*

* Including the *Asiatic* on our *Pacific* coast, as well as the *European* on the *Atlantic*.

Who does not see that this vast influx of a people possessing habits, principles, and manners very different from ours must, in time by no means remote, have a great effect upon all our most important interests? Very few of these people have any practical knowledge of political Institutions of a republican character. A large portion do not speak the English language at the time of their arrival. Very many are poor, degraded, ignorant, and irreligious. They are spreading over all our Northern and Western States, and accumulating considerably in the chief places in the others. There is not a city, there is scarcely a village even, in New England, where there is not a surprising number of Irish emigrants, and in many a rapidly increasing number of Germans. This is now so much the case that one meets in the streets of some of our cities almost as many people of a foreign mien and accent as native-born. More than a third part of the births in Cincinnati, and nearly one-half of those in Boston are among the foreign part of the population! Where is this to end? Disastrous must certainly be the results unless great, prompt, and successful efforts be made to *Americanize*, (if we may use the word,) this stranger-population; and assimilate it to our own people—in feeling, in intelligence, in habit, in language, and above all, in Religion.*

Over this great subject we have slept too long. Too many of our Christian people have seemed to think that this nation is to be saved by mainly caring for the religious interests of our *American* population. They seem never to have thought seriously of the rapidly-increasing multitudes of foreigners that are establishing themselves in our midst. But a very small proportion of the almost 3000 Home missionaries employed by the Evangelical Churches in this land, through their Home Missionary Societies and Boards, are laboring among the population of a foreign origin; perhaps not the one tenth part of them are so laboring; and yet that population must amount to several millions; perhaps to one-sixth part of the entire population of the country. And from what other source must these people be supplied with proper religious instruction? The number of faithful, evangelical preachers and teachers who

* As to the process of *Americanizing* the foreigners who are coming to us in such great numbers, it is not difficult so far as the younger portion of it is concerned. They, as well as all the children born here of foreigners, will grow up *Americans*, so far as political opinions, and to a good extent the manners and feeling of our social life are in question. On this point there can be no doubt. And although immigration was so great in 1851 as to equal, if not surpass, the increase of our population from births, and although this state of things may continue a few years, it is certain, we think, that it cannot long continue. We do not entertain much fear for the *Americanization* of these people and their children; but we cannot speak so confidently in behalf of their assimilation to our Protestant population in *Religion*. Rome will be unwearied in her efforts to prevent those who are her followers, (and a majority are such at their arrival,) and their children from deserting her ranks. And although the genius of our civil and political Institutions, as well as the current of our opinions and usages, may be unfavorable to Romanism, yet, it is certain that it can be made to grow here.

come to us from foreign lands is wholly inconsiderable. Alas, the state of things in most countries in Europe is such as to demand for Home-labor all the good men whom they possess. This is emphatically the case in Ireland, France, and Germany.

ALARMING INCREASE OF ROMANISTS AMONG US.

But let us look at the portion of this foreign population with which our Society has to do. It is impossible to ascertain with precision the proportion of the Roman Catholics and Protestants into which this population divides itself; but it is admitted on all hands that more than half, very much more than half is Roman Catholic. There is abundant evidence of an unmistakeable character that the Papal population is fearfully increasing among us, derived chiefly from Ireland and Germany, with a considerable and increasing number of French, from France and Canada. The number of Italians is also increasing. Let us look at a few facts. Archbishop Hughes lately stated in a public meeting, that there are 200,000 Roman Catholics in the city of New-York, and its vicinity, and that although the number of their churches had increased since he became bishop of the diocese, from six to twenty, yet there is imperative necessity for the building or the buying of at least ten more without delay! In the city of Buffalo a third part of the population is Roman Catholic, and they have ten churches, and are building a cathedral which will cost, it is estimated, $200,000! In the city of Providence, Rhode Island, there are, it is believed, twelve or thirteen thousand Roman Catholics, (in a population of 45,000,) with a bishop, a staff of nearly twenty priests, a goodly number of sisters of mercy, who have under their charge several schools; and this in a place where not many years ago there was only one priest, and a small church embracing a few hundred Irishmen! And what shall we say of the great increase of the Papal population in Rochester, Oswego, Albany, Lowell, Lawrence, Cleveland, Cincinnati, St. Louis, Chicago, and many other places?

Archbishop Hughes estimates the present Roman Catholic population of the United States at three millions and a half! The editors of the Catholic Almanac, (published under the eye of the late Archbishop of Baltimore,) estimated this population at a little short of two millions last year. We are inclined to think that, including New Mexico, the number of the people in these United States who consider the Bishop of Rome to be their Spiritual Ruler, cannot be less than three millions, or about the eighth part of the population of the country. Soon there will be five millions. The day is not very distant when there will be ten millions, if the ratio of increase continues to be what it has been of late. And what will be the influence upon the destinies of this nation to have so large a body growing up in its midst, who will, for the most part, blindly follow the dictates of their priests, and deposit in the ballot-box their hundreds of thousands of votes, unopened, just as they received them? What a temptation this fact presents to ambitious, unscrupulous politicians,

to descend into the market and bid for these votes! And are there not men among us who are capable of doing this thing?

Nor is this the strongest or most alarming view which we are compelled to take of this subject. Rome thinks of conquest by her spiritual weapons as well as by political intrigues. She is therefore increasing at a rapid rate her forces among us. At the commencement of the Revolution, or nearly 170 years after the first settlement of this country, she had no more than forty-one or two priests here. Now she has 6 archbishops, 26 bishops, 1385 priests, 1411 churches, and 681 other stations, 34 seminaries, 421 clerical students, 96 convents and nunneries. She lends all her energies to proselytizing—gathering the children of Protestants into her Asylums, and sick Protestants into her Hospitals, to the neglect of her own children in many cases, and still more of her own poor, whom she often leaves to Protestants to take care of. She sends over from the Old World large sums of money, and she lays all her followers, especially the poor servants and other laborers, under heavy contributions, to find means to build churches, found colleges, etc. What amount of money is now sent to this country annually, by the "Society of the Propaganda," whose seat is in Lyons, in France; by the "Louis Society," of Bavaria; by the "Leopold Society," of Austria, and by other associations—not comparable with these in resources, and yet not to be omitted in a complete estimate of the Papal influence among us, which originates abroad—we have not the means, nor is Rome very desirous that we should have, of arriving at any thing very definite.

The receipts of the Society of the Propaganda, in 1850, were $573,871, of which the sum of $89,730 came to the United States. Probably as much as $60,000 came from other sources; in all $150,000. It is certain that a large part—probably a fifth—of all that Rome raises for missionary purposes, comes to this country for the propagation of her doctrines. Rome is wise, Oh, how wise! Would to God that our Protestant Churches had as much sagacity, far-sighted sagacity, as she has! Were that the case, we should invade the Domain of Romanism—not wait to be invaded. We should, in that case, do the very thing Rome does not wish us to do, instead of doing what gives her great delight, as it does great advantage. When shall we be wise?

But leaving this view of the subject, let us ask what is doing for the spiritual interests of Romanists among us,—in other words, what is doing to turn them from Error and lead them to the Truth? The consideration of this subject will resolve the question: Is such a Society as the American and Foreign Christian Union necessary, or can the needful work be done by other organizations, as some persons think and affirm. We are free to confess that nothing could give the Board and Officers of this Society more sincere pleasure than to be convinced that this organization, much as they love it, can be well dispensed with. Every year's experience on the contrary,—they are compelled

to say it—deepens the conviction in their minds that this Society, or something like it, which shall prosecute the work in the same way essentially, is indispensable. Let us consider the other agencies which can be relied on, and see what is the extent and force of their influence.

ON WHAT CAN WE RELY?

1. There is the influence of our Protestant churches. That Roman Catholics are in some cases drawn into our churches is not denied. On the contrary, we cheerfully admit that where there is a living church, blest with a zealous, active, discreet and kind pastor, and sustained by many meetings for prayer, the reading of the Scriptures, and exhortation, held in private houses, or in school-houses, individual Romanists, and even entire families are sometimes brought in. This is more practicable in rural districts, and in villages, where the Roman Catholics are not numerous, and where they are seldom, if ever, visited by a priest, and where intercourse with Protestants of a kind spirit has softened down their prejudices. But the difficulty of effecting much in this way is very great where the Roman Catholic population is dense, and there is a vigilant priest who constantly warns his people to beware of every attempt which Protestants may make to bring them out of the darkness of Romanism. Rome understands this well, and is therefore covering this land with her churches, her priests, her schools, and her seminaries.

2. Then there is the agency of the Sabbath-school. Without question this is useful in many places to a considerable extent—less now probably than twenty-five years ago, because of the active opposition of the priests. No doubt much more could be done by this agency than is now done, if the requisite zeal, wisdom and experience existed in our churches. But no one will maintain that the sabbath-school is going to reach the adult Roman Catholic population, or even very extensively the young.

3. And as to the agency of our Home Missionary Societies and Boards, we are compelled to believe that it has not much affected the Papal population, which is as yet almost wholly of a foreign origin. We do not believe that many more than three hundred of the 2,500 or 3,000 Missionaries employed by the various Societies and Boards are laboring exclusively or even mainly among our foreign population. The American Home Missionary Society has fifty-eight, chiefly laboring among the Germans, the Welch, the Swedes, and the Norwegians; and these not Roman Catholics, but Protestants. The Baptists have probably not more than twenty-five at the utmost, as far as we can learn; the Presbyterians (Old School) have only ten or twelve; the Dutch Reformed, German Reformed, Lutherans, and Episcopalians and some other Evangelical denominations may have 80 or 100, and they wholly, or nearly among Protestant foreigners. It is only the Methodist Episcopal Church that has taken hold of the work among the foreigners who do not speak English with

much vigor. They had last year more than 150 churches, many of them small, but some of them large, composed of Germans, to whom 144 missionaries preach the Gospel.* These German Churches doubtless exert a happy influence not only upon foreign Protestants, but to some extent upon Roman Catholics, a considerable number of whom have been induced to attend these places of worship, and have been brought to the knowledge of the Truth. It is estimated that more than a fourth part of the people attending these churches were once Romanists. But certainly, it will not be pretended that what is doing by our Methodist brethren, most praise-worthy as it is, or by all our Churches combined, for the foreign population, is likely to meet adequately the demands of the Papal portion of it.

4. Nor can we for a moment believe that the colporteur-system can be made, as some seem to think, to meet the demands of the Papal population of our country, now become so great, so rapidly increasing, and so greatly under the influence of nearly 1400 priests. Colporteurs may do great good in their appropriate sphere, by selling or distributing the Bible and other religious books and tracts, among those who are able and disposed to read them; and such efforts may in some cases reach Romanists, especially in rural districts, and among dispersed Romanists, who feel not, or but slightly, the influence of the priest. But the work among Romanists demands the labor of real *missionaries*,—that is, of those who give themselves up to the work of visiting Romanist families—not *once*, or *occasionally* to sell books or tracts, which many of them cannot read, and many dare not,—but *very often* for the purpose of setting forth the plan of salvation and leading the hearers to embrace it. Every good impression must be remarked and followed up; prayer must be made when ever it is practicable, little meetings must be held, churches must be founded, in some cases, among those who cannot speak the English language; parents must be persuaded to send their children to Sunday-school

* Since the Report was read to the Board and adopted, we have procured the statistics of the missions of the Methodist Episcopal Church in our country, for the present year, which we here subjoin. Circumstances beyond the control of all concerned, prevented our obtaining these statistics in time to insert them in the Report, or to give them in the shape of a note on page 28, where the subject is referred to.

The number of German preachers or missionaries at the present time is 144.

Welsh Missionaries,	6
Norwegian Missionaries	3
Swedish Missionaries	6
French Missionaries,	3 and 2 local preachers.

This statement shows a very great and rapid increase of effort in this important field, for which we bless GOD, and would most earnestly pray that zeal so noble in a cause so important, may provoke that of all the other branches of CHRIST'S true Church in our land! Still our assertion in the text holds very nearly true to the letter, viz, that all the *missionaries employed by our Home Missionary Societies and Boards, among the foreign population of our country does not exceed three hundred, or the one-tenth part of the whole number of our domestic missionaries.*

and themselves to frequent those Protestant places of worship in which they will be likely to hear what they need. In a word, this work is thoroughly missionary, and cannot be done to any great extent by colporteurs. The Society does not employ a single colporteur, in the ordinary and original meaning of that word. Their missionaries do indeed sell or distribute books, and especially the Bible: but they must create among the people, among whom they labor, a strong disposition to search the Holy Oracles, before they can with confidence expect a Bible or a Tract to be read at all, or indeed to escape the fire! Much as we value colportage, we feel that we should deceive and mislead the people if we were to represent *it* as the grand means, or even a principal one, of reaching the Romanists in our land. In France, where the colporteur-system has been found eminently useful—among Roman Catholics who are far more independent of the influence of the priests than are the Romanists with us, especially the Irish—it is found to be indispensable that the missionary-evangelist should follow speedily the colporteur—else nothing permanent will be effected.

These are the matured opinions of the Board, after three years experience and careful observation. We are more than ever convinced of the necessity for such a Missionary Society as the *American and Foreign Christian Union*. It has a distinct and most important field at home and abroad to occupy, and it is occupying it as no other society in this land is doing or can do, because this is its sole and distinct work. It is endeavoring to interest our churches in the great work of converting Romanists; to show them that this work is not only practicable, but by no means very difficult, when attempted by suitable men and in the right way; to make known those modes of reaching Romanists which experience has shown to be most successful, and of which kindness and perseverance are such important elements. It has now an effective corps of excellent missionaries at work in many important points in our country. It has only made a beginning, it is true, but that beginning is one full of promise. Much has been done the past year—more than we had ventured to hope when it began. But instead of seventy or eighty missonaries, several hundreds are demanded in this work. At least twenty-five are needed in New-York and its vicinity, among more than 700,000 inhabitants, of whom 200,000 (according to Archbishop Hughes) are Roman Catholics; at least eight or ten are needed in Philadelphia; as many in Cincinnati, and St. Louis; whilst Newark, Providence, Boston, Lowell, Lawrence, Portland, New Haven, Hartford, Albany, Syracuse, Oswego, Rochester, Buffalo, Cleveland, Chicago, Milwaukie, and several other places need from three or four, at least, to six or eight; and a still larger number of places need one or two. It may cost money to do all this, but not to do it may cost still more in the long run. Our Churches are abundantly able to give all that is needed, without interfering in any degree whatever with any other enterprise.

It is altogether probable that the Society will soon have to open a Preparatory Seminary, and engage a competent Pastor, or several Pastors to undertake to direct the studies for some months of many of the men whom it may employ. Six months of familiar instruction, united with a proper course of reading on their part, in the Scriptures and what concerns their Canonical Authority and Authenticity, the Evidences of Christianity, the Papal Controversy, and the History of the Church, would be of great service to those of our laborers who have not pursued the studies of our Theological Seminaries. The Society will have to employ a large number of this class of laborers, especially among the Irish population.

We think, too, that many of our young men must have their attention called to the duty of preparing themselves, by the acquisition of the German and other foreign languages, to preach the Gospel to the foreigners who are coming from the Continent by tens of thousands annually. We cannot, we must not continue to be indifferent to this matter, or think that these people must learn English before that they may hear the Gospel.* We think, too, that it is high time that young men in our Theological Seminaries received a more ample training in all that relates to Romanism, the Papal controversy, and the best mode of approaching Roman Catholics, if we wish to do them good. There is a great deficiency here, or we are much mistaken. The fact is, however deplorable, that our Churches have scarcely begun to know that there is a vast Papal population rapidly growing up in the midst of us, whose salvation needs to be looked after.

We have now prepared the way for the review of the operations of the Society during the past year.

The Home Field.

During the year now closed, besides conducting its ordinary affairs, the Board have given their attention, with much care, to the work of revising the plans of operation on the Home Field. This has been done with a view to se-

* We sometimes feel sad to see that young men in our Seminaries, of a foreign origin, and speaking more or less perfectly German, French, etc., are not better directed, as to the path of duty, by their teachers. If this were the case, should we see a young man of French descent, who could be made by a residence of six months in France to speak the French language perfectly, settling in a congregation which is wholly *American*, when fifty good French missionaries, if not a hundred, are needed for the 300,000 French people in our country? Or a young Irish minister seeking a mission in *Oregon*, instead of going to work among the 200,000 Irish Romanists in New-York? We think not.

cure in future, if practicable, more economical, systematic, and effective labor. Several changes have therefore been made, in the various departments of service; and their salutary influence already felt, gives pleasing assurance that they were wisely and properly made.

The system of Agency for the collection of funds, and distribution of the publications of the Society, has been considerably modified, giving it greater utility, and nearer conformity to the wishes of the friends and patrons of the cause.

The Board have also modified, in some of its details, the system of Missionary operations. A new commission, suited to the relations and labors of the missionaries, whether laymen or ordained ministers of the gospel, has been prepared, and used throughout the entire field. The usage of employing in missionary and other labor, persons who had renounced their connections with the Papacy, but had not united with a Protestant church, has been abandoned: and the rule adopted, previous to the close of the preceding year, by which all the missionaries to be employed are required to be members of some Evangelical church, and to bear credentials from the same, of their good and regular standing in it, has been carried into effect. Every laborer of the Society is therefore in connection with some Evangelical body of Christians, which is responsible for his character and deportment, and to which he is amenable for whatever may be inconsistent with Christian faith and life.

The Board have the satisfaction therefore, of reporting in the service of the Society, a company of excellent and worthy men—men well accredited in their denominations respectively, and who, as a body, it is believed, would not compare disadvantageously with an equal number of laborers in any other benevolent enterprise in our land. They are faithful, laborious, and self-denying. And though noiseless and unobtrusive, and from the nature of their work, and the necessities of the case, they must be much away from the public gaze, they are accomplishing a vast amount of good to individual souls, and to the welfare of this land, and the world.

To aid them in their labors, and to secure the highest good results, it has been the policy of the Board to assign to every laborer a definite field, within whose limits he is expected to remain, and for whose culture he is responsible. And also to obtain at every missionary station, a small Committee of the clergy and laymen to superintend its interests, and by counsel and otherwise, to co-operate with the Board in its management. At most of the stations such Committees have been obtained, and the assistance which they have rendered has been of very great importance.

The whole number of laborers of all classes, connected with the Society in the Home Field, during the whole or parts of the year now closed, is *eighty-five*. They have been distributed, and have done their work, in *fifteen* different states

of the Union. Some of them are laymen—some of them are exhorters, or licensed preachers, and others of them are regularly ordained ministers of the Gospel. They are of different religious denominations, and of various tongues or nations, but are happily united in the *one* great object which the *American and Foreign Christian Union* seeks to effect. They seek to maintain in their purity, the doctrines and institutions of the Gospel, against the corrupting influence of the Roman Hierarchy; and to enlighten and save the deluded followers of the "Man of Sin." In the prosecution of their work, they have published the gospel in six different languages, viz: the German, French, Spanish, Italian, Irish, and English.

A few of the missionaries have had charge of organized churches, and confined their labors chiefly to them, preaching on the Sabbaths and other days as other pastors do. Of those thus employed were, the Rev. Anthony Greenwood, of the French church of Enosburgh, in the state of Vermont. Rev. Henry Morrell, of the French church of Bangor, the Rev. Robert Koehler, of the German church of Rochester, and Rev. Charles Doppenschmidt, of the German church of Buffalo, in the state of New-York. Some, though not having charge of an organized church, confine their labors to *one*, *two*, or *three* places, where small congregations assemble to attend upon their ministry. Of those having such charges, were Rev. Robert Corscaden of the Irish Mission in Providence, Rhode Island, Rev. Messrs. Murray and Jordan, of the Irish Mission, in the cities of New-York and Brooklyn. Rev. C. Popp of the German Mission in Cleveland, Ohio. Rev. C. Zipp, of the German and French Missions in Wisconsin and Illinois, Mr. R. Monsalvatgé, of the Spanish Mission in Brownsville, Texas; Rev. P. Wolff, of the French Mission in New-Orleans, La.; and Mr. G. H. Jackson, of the Irish Mission in Mobile, Alabama.

Some of the laborers have still wider fields. They travel over districts of considerable extent, and visit the Romanists of various towns, and in the course of the year they repeat those visits a good many times. They enter the houses of the people in the spirit of kindness, and speak with them on the subject of their personal salvation. They leave with them, when it will be received, the Bible or a New Testament, or some appropriate religious tract; and when allowed, they pray with them. They hold meetings for prayer, and reading of the Scriptures, and establish Sabbath-schools for children and youth; and in cases where this cannot be done, they endeavor to lead the parents and children to the churches and Sunday-schools of Protestants.

All the good results of these labors of the Society cannot be represented or made fully known, in this life. The light of the future world, and the slowly revolving ages of eternity can alone discover, and fully develop them. But enough can be seen to commend the Society to the confidence and love of all who love the Gospel of our blessed Saviour, and the souls of perishing men.

To show the patrons and friends of the Society, so far as it can be done,

the service which the missionaries render, and its happy results, we here subjoin brief extracts, taken promiscuously from a few of their reports, viz:

(1.) Mr. D. M. Rowan, a missionary laboring among the French and Irish, in the Blackstone Valley, Massachusetts, thus writes:

"The boundaries of my field of labor are the same as the bounds of the Harmony Conference, and includes 27 Evangelical churches, of all denominations. The people among whom I minister are principally Irish, some French, and American. The number of families visited, 2,403; Protestant Bibles distributed, 50; Catholic Bibles, 15; (sold more, but cannot tell how many,) tracts distributed, 3,702. The number of prayer meetings attended, 140. The number of my Bible class varies in different places: in some it numbered 27, in others 12, in others 8. At Blackstone I preached regularly every Sunday for five months, the average attendance was 150, including Irish, French and American. The number of conversions 41: of these 25 were American, 4 were French, and 12 were Irish. In my labors through the villages in the immediate vicinity of the Blackstone River, I remained for a longer space than I usually do.—In the village of F———, we had a blessed revival among the native and foreign population. One Sunday evening, in the month of August, *twenty-nine* men and women came forward to our inquiry seats, and manifested by their sighs and tears their sorrow for sin, and their great desire to give their hearts to God.—About 30 appear to have experienced a change of heart.

"In another town four French young men were converted. They have left for Canada, with a determination to impart to their parents the blessing they experience in believing in Jesus. They carried with them eight Bibles.

"To state all the interesting facts that have occurred during my labor, in this Valley would be impracticable, in this Report. In carrying on my humble work, I go on quite silently. Sometimes there appears an obstacle, like a dark cloud in the sky; but just as it is chased away by the returning rays of the sun, so the difficulties I experience are removed by the bright rays of the Sun of Righteousness."

(2.) The Rev. Anthony Greenwood, French Missionary in the Northern part of Vermont, thus writes, viz:

"Since my last Report to the Society I have confined my labors mostly to Montgomery and Richford, Vermont and Sutton, in Canada East, the field prescribed by my commission. I have appropriated about one-half of my time to Montgomery, the other half I have devoted to the other two places, Richford and Sutton. Though the winter here has been unusually stormy and severe, causing bad travelling, and much suffering among the poor, yet our meetings everywhere have been generally well attended. In the absence of

the Missionary the people are in the habit of meeting regularly on the Sabbath, for worship, at their usual places of worship, and also on week-day evenings, either in private houses, or in school-houses. These meetings are conducted pretty much after the manner of conference meetings, among the Americans, by reading the Scriptures, prayer, singing, exhortation, and conference. Since my last report our hearts have been made to rejoice in the hopeful conversion of *three* individuals, not only to Protestantism, but to CHRIST. There are many others who are anxiously inquiring in regard to their personal salvation. There are *eleven* in my field of labor who give good evidence of piety, who have not connected themselves with the Church. The Church consists of forty-eight members. The number of preaching stations in my field sustained regularly, is *four:* a fifth is partially supplied. The average number of attendants at each place is forty. Sometimes as many as one hundred and fifty are present. The Temperance Society numbers seventy-two persons. There are four prayer meetings regularly maintained."

(3.) The Rev. Robert Corscaden, Irish Missionary in Providence, Rhode Island, says:

"My meetings at the Hall are well attended, and their happy influence is becoming manifest. Many Protestants now see the subtlety of the Papal delusion, and many Romanists have been convinced that they were holding views contrary to the word of GOD. Within a month past *eight* families, and also a number of individuals, have renounced their connexion with Romanism, and the work is still going on. But the hindrances which the good work has to contend with are very great. The influence of early education is a great hindrance. The family, or social circle, is a hindrance, and often 'a man's foes are found to be of his own household.' Another, and not the least hindrance is the opposition made by Papists who are of the same occupation of the man who abandons Romanism. They league together against him. At our meeting in the Hall, on Saturday the 13th inst. a convert from Popery told the audience the circumstances which led to his conversion at the age of twenty-eight years. He is a respectable mechanic, and a pious Christian. There were a large number of Romanists present, and his remarks made a deep impression on the meeting.

"During the year, at this station, *two* prayer meetings have been maintained *weekly*, also *two* Bible classes of twelve youths and adults. Preaching is maintained on the Sabbath, many hundred families have been visited, and about fifty persons have renounced Popery, and are searching the Scriptures."

(4.) The following is taken from the diary of Mr. Rovillo, an Italian Missionary, who labors among his countrymen in New-York and Brooklyn, viz.:

"In the beginning of this month I was prevented by the cold from per-

forming many duties. My health was affected, and I cannot make a daily report. GOD, in his mercy, threw it in my way to labor in his name, on different occasions, by declaring the truth of his holy word among numbers of my countrymen. I visited many families of Italians, and prayed in almost all of them. In my own house I held meetings of friends who love the truth, examining the pages of the Divine word. I visited *four* Italian vessels in this port, and conversed with their crews on the advantages, both spiritual and temporal conferred on mankind by the Gospel.

"Thus I have spent this month, and although I was not fit for active service every day, I have reason to thank GOD for his mercy, who deigns to give me new opportunity to labor, and, by his invisible hand, aids my feeble efforts, and gives them some effect."

Mr. Rovillo visited during the next month about 70 families, and held conversations with the various members, upon the subject of religion—prayed with many of them, and left with them appropriate religious tracts.

In his diary, under date of the 4th of that month is this record, viz.:

"I visited a family in Brooklyn, consisting of *five* persons. The mother had not 'confessed' for several years, but had gone some time since to church, to make her confession. The priest learning of her long neglect of the so-called sacrament, seized her by the hand, poured upon her a thousand curses, and pushed her out of the building, forbidding her ever to return.

. "This treatment attracted much notice, and when the report of it reached me, I called on her with some tracts, which I gave her, saying: 'Be comforted, Madame, and have faith. He who thrust you out of the chapel, is a man. GOD never drives from his house any one who heartily comes to him. That is a den of thieves, and not a church of GOD. You have tasted of the cup of sorrow, and it may lead you to quit the way of perdition for that which leads to CHRIST, the only SAVIOUR, in whom those who trust find true consolation.'"

This woman has since attended a Protestant place of worship, and now daily studies the Scriptures. More than 100 Italians, in connexion with Mr. Rovillo's labors, have renounced Romanism within the year—and been led to attend Protestant places of worship. About 50 Italian children have been led to American Sabbath-schools, and *fifty families* are now engaged in studying the Bible.

(5.) The Rev. J. Murray, who labors among the Irish Romanists in the Eastern portion of the city of New-York, reports six stations at which he regularly preaches, once a fortnight, with encouraging success. *One hundred and thirty* families, of from 5 to 7 persons each, are under his pastoral supervision. In 115 of these families prayer meetings are held three or four times a month. Through his influence about 45 children, who had been untaught, have been

sent into Protestant Sabbath-schools, and about 200 adults have been led to attend on the Sabbath at Protestant places of worship.

In his report, Mr. Murray says:

"Permit me to observe that, with but few exceptions in general, but specially in these families referred to, your Missionary has been received with cordiality, notwithstanding the scowl of the bigot and of the priest; and the meetings are much desired and valued; and if we had a better room, and more favorable weather, the attendance would be larger. My anticipations of success are sanguine."

(6.) Mr. J. McDevitt, who labors among the Irish Romanists in the north-western portion of the city of New-York, says:

"The Irish population in my field amounts to upwards of eight thousand. There are here perhaps two thousand five hundred Germans, and but few of other foreign countries. During the year I have visited 57 emigrant vessels, as they arrived at this port. The number of English and Irish Bibles sold and given away is 56; of English and Irish Testaments, 112; of pages of Tracts, 10,128; also 6000 pages of Tracts on Romanism, and 10 copies of Kirwan's letters. I have visited and held religious conversation with upwards of 4000 families, and directed about 200 children, many of whom were children of Romanists, to Protestant Sabbath-schools. I have held upwards of 700 meetings for prayer, and reading the Scriptures, and the number of families in my field, which, like the Bereans of old, are studying the Scriptures, to see whether these things are so, is 150. Many have been led to see the errors of Romanism, and *seven* give good evidence of conversion to Christ."

(7.) The Rev. W. Winnes, missionary to the Germans in Newark, New Jersey, writes:

"The Lord has been pleased to bless us abundantly. The work of the Lord in the congregation has been very perceptable. The Lord has given me believing brethren, who are a great support to me. They carry the welfare of the congregation in their hearts. This has given me encouragement in all my troubled hours, and I have had many; but the Lord has brought me through them all. My congregation has greatly increased. The church is generally full in the morning. In the afternoon there are not so many. The number of the members of the church is 60,—of the Sabbath-school 80,—of the Bible class 18,—of volumes in the library 100. I spend two or three evenings of the week with children in a Bible class. The members of the church do all in their power towards my support. They have rented the pews of the church. The collections taken up on the Sundays amounts to between

$60 and $70 a year: also we have taken up in the last quarter upwards of $15 for different missions. Our church lot cost $1500, and thereon is paid $700. We have another lot which is paid for, which cost us $670, which we wish to sell, and to pay the avails on our church, and that will almost clear it of debt. I have, during this month, distributed many tracts, and 12 Bibles, among Roman Catholic families. Hitherto I have not kept a regular list of the families visited, but will do so, as the Society desires it. I am very busy in visiting *daily*, from early in the morning, till half-past nine o'clock at night, very frequently."

(8.) Mr. R. Monsalvatgé, Spanish Missionary at Brownsville, Texas, says:

"I have the satisfaction to report to you, that by means of my visits from house to house, I have succeeded in giving a new impulse to the Sunday-school and to my religious meetings. About 20 children were assembled, on the last three Sabbaths, and a similar number of men and women at the Divine service. Two Sundays the Padre of the Catholic church has preached against me, and succeeded in turning away from my school 5 children last week, and also in stopping others, which their parents had promised to send to me this month; nevertheless, I trust in the LORD, that I shall next month count a much greater number of pupils in my school than at present.

"Since the first of this year, I teach school *six hours every day*, except Saturday, which is dedicated to visits for evangelization. On Sunday I also teach a school for children, and preach to adults."

(9.) Mr. G. H. Jackson, Irish Missionary in Mobile, Alabama, says:

"With regard to my labors, I trust I have faithfully and diligently attended to them. The LORD has owned and blessed them. The two Sabbath-schools which I opened are in a prosperous condition. I attend one in the forenoon, and the other in the afternoon. I have two meetings which I attend regularly every week; and others which I attend occasionally, besides I *visit systematically every day;* and in visiting, I am frequently told of souls that have been blessed under my preaching. I have openings on every hand to preach the Gospel, and have found many inquirers after the truth among Roman Catholics. I have sent many children to Sabbath and day schools, and instructed *hundreds* of Protestant families, who did not attend any place of worship, in the knowledge of the REDEEMER."

(10.) Rev. J. F. Astié, missionary to the French in New-York, reports, that during the year he has attended regularly to the duties assigned him. He says:

"I have two public religious services on the Sabbath. The congregation varies from 80 to 150, or more. We have not organized a church yet-

but hope to do it before long. *Three* persons have lately been converted. There are from 30 to 40 persons who would be members of the church. We have been unable to establish a Sabbath-school. All I can do is to induce the parents to send their children to American Sunday-schools, and almost all the children attend those schools."

The congregation paid the rent and incidental expenses of the place of worship, and half of the support of the missionary, during the last year. The missionary spends much time in visiting from house to house. During the past winter, he says: "I taught a Bible class nearly every day. We have a monthly meeting for missions, and two meetings every week for singing."

(11.) Mr. J. Boehrer, German Missionary in the northern part of the city of New-York, gives the following account of his labors for the past five months, the time which he has spent in the service of the Society, viz

"The most of my time is spent in visiting from house to house. I have visited a large number of Catholics, and commenced a prayer-meeting, which I hold every Wednesday evening, and another which I hold on the Sabbath, in 54th-street, where there are many Catholics, and no German Protestant church near. The prospects of this meeting are encouraging. I have also commenced a Sabbath-school in the same place, and I have already nine children who attend it. I have hired a room of Mr. ———, for which I pay four dollars a month. I have been diligent from morning till night, and have done all in my power, but by perseverance I think we shall succeed to do more. I have visited 2,962 families, 1,910 of which are Romanists, and have sold of the Society's publications 108 volumes, 264 copies of the German paper, and obtained 49 subscribers for it and 1 subscriber for the Intelligencer."

Mr. Boehrer has had the satisfaction of seeing a number detached from the system of Romanism by his labors, and brought to the enjoyment of the instruction and happiness which are connected with the religion of the Bible.

(12.) Mr. P. J. Leo, Missionary to the Irish in the middle part of the city, bordering on the East river, says:

"As nearly as I can ascertain, there are four thousand Irish Roman Catholic families within the boundaries of my field of labor. There are over 1000 families of Germans in this locality. I have met with no Italians, and with not more than a dozen Frenchmen. I have visited in the time which I could devote to the service, in the last three months, 460 families. I have collected over 40 children of Roman Catholic parents into the Sabbath-school. I teach a Bible class, and have maintained two prayer-meetings, which are well attended, and have to report *eleven instances of conversion from Popery*, most of which I have been instrumental in bringing about,—in a few cases they had begun to think for themselves before I visited them."

Mr. Leo is a student of the Union Theological Seminary, in the city of New-York, and can devote but a part of his time to missionary employments.

Very similar to these reports are those which have been received from other laborers of the Society. To add them here seems unnecessary. These are from Irish, German, Spanish, French and Italian laborers, and are sufficient to show the nature and happy influence of the work which the Society is doing, its importance to the interests of humanity and religion, and especially to the welfare of our beloved country and its free and invaluable institutions.

They disclose too, to some extent, the character of the persons employed, as to industry, ability, self-denial, and general fitness for the work assigned them.

But we must speak of some other things.

In a few places, where missionaries were sustained at the commencement of the year, the Board have suspended their operations for the present; but will resume them as PROVIDENCE may open the way, and indicate the appropriate time for so doing. The places from which they have withdrawn their labors, are the stations at New-Orleans, Louisiana, among the French; at Philadelphia, Pennsylvania, among the Germans; at New-Haven, Connecticut; and Oswego, New-York, among the Irish; and at Ogdensburgh and vicinity, among the French.

In a few other places they have changed their plans of operation, and thereby very considerably augmented the usefulness of the missions. The stations which have been remodelled, are the German station in Newark, New Jersey; the French stations at Richford and Brandon, Vermont, and at Bangor, New-York. At Newark and Richford churches have been organized, and at Bangor and Brandon the fields of labor have been so enlarged that the blessings of the Gospel have been brought by the missionaries to many more of their benighted countrymen than ever before, in those localities, in the same time.

Within the year just closed, the Board have had the pleasure of seeing a suitable house of worship erected and nearly completed, for the use of the German congregation at their station in Rochester, New-York,—also the collection of the necessary means for the purchase of a lot of ground, and the erection of a house of worship for the German congregation in Buffalo, New-York. The house will probably be built in the course of the ensuing summer.

They have also been gratified, by seeing the French congregation at Enosburgh, in the state of Vermont, in whose behalf they have labored for several years past, *and which has been gathered wholly from Romanists*, so much enlarged and improved as to be prepared for a new organization, and an American minister, and to choose and take their place in an Evangelical denomination.—*Thus they have added one more to the list of Protestant churches in*

the land. The church numbers ninety-five members. It is connected with the Baptist denomination, and is now under their patronage and direction. Its particular relation to the Board is therefore dissolved. A few other congregations are nearly prepared for a similar movement.

The Board also have the happiness to report, that within the year past they have established *fifteen missions*, in an equal number of *new fields*, within the bounds of our country, among the Irish, French and German portions of the population, which before had not been occupied, and in each of which encouraging fruits appear. But a far greater number ought to be occupied without delay. "They are white unto the harvest," and if laborers could be sent into them they would yield an abundant reward. Some of these are in the Atlantic states—and others in the Valley of the Mississippi, and others still in California, upon the shores of the Pacific. These western fields have special claims, and the hope is entertained that the churches will grant the Board the ability, in the course of the present year, to establish missions at least at all the principal points within them. California should by no means be neglected. Its rising value to the nation renders its immediate culture of vast importance. But from all the stations under their care, and from all the itinerant missions of greater or less extent, in connection with the Society, though, in some instances beset with difficulties of no ordinary character, and encountering evils, of which strangers to the work have no just conception, much encouragement is derived to prosecute their labors. THE SERVICE PERFORMED HAS NOT BEEN PERFORMED IN VAIN. And although all that has been done cannot be shown in a palpable or statistical form; still a service has been rendered to the interests of CHRIST's kingdom, which in point of importance is second to none other. BUT MUCH HAS BEEN DONE.

The Evangelical branches of the Protestant Church within the limits of our national government have, in some of their parts, at least, been instructed on a subject of the greatest moment. More than *one thousand* sermons have been preached in different pulpits upon it, by the Secretaries, Agents, and Friends of the Society; and more than *five millions* of octavo pages of matter respecting it, have been published, and scattered in the houses and paths of the people; and an amount, and a KIND of information, has been imparted, and an interest, and a spirit of inquiry have been excited, whose value to the country, in guarding and perpetuating within it the blessings which flow from a pure Christianity, no worldly wealth can adequately represent.

AND THE ROMANISTS TOO HAVE BEEN BENEFITTED. This as an end the Board have earnestly labored to effect; and more than 20,000 families of their number have been visited, and kindly and faithfully conversed with upon the subject of religion, and their personal salvation. Thousands of pages of religious tracts have been distributed among them, some hundreds of Bibles and Testaments have been sold or given to them. *Many hundreds* of their members

have been induced to attend Protestant places of worship, *and more of their children* have been gathered into such Sabbath-schools, and a large number have been converted to CHRIST, and are now zealous disciples, and active and happy in his service.

And besides all this, the relations, secret instructions, and insidious movements of the Hierarchy—their efforts to plant the institutions of Romanism here—to obtain the education of Protestant children, while they leave their own untaught—to mix themselves up with the politics of the country, that they may thus paralyse the power that would oppose them, and advance the interests of their cause, have been somewhat exposed and made much more apparent than formerly to the public mind. Their ORDINATION VOWS, binding them to a Foreign Prince, and to promote that hostile religion *of which he is the avowed Head*, also to OPPOSE and to PERSECUTE *all persons of other creeds or religions, to the extent of their power*, are becoming to be understood. Their opposition to popular education, to free institutions, to the rights of the people in matters of religion, and to the free and unrestricted reading and circulation of the Bible, is extensively known. It is becoming to be known that while crowding into our cities and towns, and spreading themselves over our rural districts, enjoying all the privileges and immunities common to the native born citizen, *they are not with us, but are against us;* and that the system of religion which they teach, and which our Protestant population had charitably supposed was much reformed or modified for the better, *is unchanged in all its essential points. It has lost none of its virulence and enmity to Protestants.* It is the same *intolerant, persecuting*, and *bloody system* that it ever was, and wants nothing but the opportunity, or the power, to demonstrate it. Only grant it the power, and it would enact scenes as heart-rending and cruel, and wicked, as any that distinguished the darkest period of the dark ages. To have shown these things, these terribly evil things, to the people, is to have done for them an unspeakably important service. It is equivalent to having put into their hands the means of defence, and having guarded their habitations, their inheritance, derived from their Puritan Fathers, from desolation. And in reviewing their labors in the Home department, while they hope hereafter to accomplish more, the Board devoutly record their sense of the Divine goodness, which has enabled them to accomplish so much. If the people will arise in their might, and God bless their efforts, this gigantic evil may be averted, and these deluded people be benefited and saved.

Foreign Field.

We begin our notice of the Society's operations in the Foreign Field with an account of what it has done in our own Hemisphere.

1. CANADA.

The Board have been able at length to take steps leading to the renewal of the Society's operation in Canada, in connection with the French Canadian Missionary Society. The Board are happy to be able to state, that the work of the Lord steadily advances in the Papal part of Canada-East. The Seminary for boys and young men, of French origin, at Pointe-aux-Trembles, promises to be a great blessing. Among the youth who are receiving instruction within its walls there are several who, we hope, will be effective laborers in the vineyard of the Saviour in that country. The Seminary for girls and young women, at the same place, bids fair to be very useful. The Board have recently voted the sum of one thousand dollars to the French Canadian Missionary Society, to be appropriated to the missionary work, and to the education of youth in these Seminaries.

2. HAYTI.

The Board have to report that Mr. Niel, an humble and worthy missionary of the Society, has prosecuted his labors with much encouragement at the city of St. Marc. In addition to teaching a school during the week, he has a Bible-class on the Sabbath, holds several meetings every week, and distributes the Scriptures and religious tracts as he has opportunity. He has had the pleasure of seeing twenty-six individuals turning from the errors and superstitions of Romanism to the true Gospel, and become, as he believes, the subjects of Divine grace. Mr. Niel is decidedly encouraged in his work.

In July last the Rev. Arthur Waring returned to Hayti, in the service of the Society, after having spent a year and more in this country, whither he had come to see his relatives and to receive ordination; which he did from a Baptist Association in Boston. Since his return to the island he has been preaching at various points, as well as busy in taking steps for the opening of schools in Dondon and other places. He represents the people as well disposed to hear the Gospel.

3. CHILI.

The Rev. David Trumbull still continues his labors in Valparaiso, preaching twice every Sabbath in a chapel for the benefit of American and English residents, as well as visiting the shipping of all nations in the port, and supplying them with the Scriptures and religious tracts. In many ways he is endeavoring to do good at that important point, and he believes that his labors are not in vain in the Lord. Mr. Trumbull is sustained by the coöperation of the American Seamen's Friend Society and our own.

4. BRAZIL.

In the month of December the Rev. James C. Fletcher and his wife sailed for Rio di Janerio, the capital of Brazil, and reached that city in the month of February.

As he had but recently arrived when he wrote, and was greatly occupied in getting his family comfortably located, he could not give us any details; but he expressed himself as encouraged with the prospects of usefulness which presented themselves to his view. The Board feel a deep interest in the mission of Mr. Fletcher, which is also sustained by the joint efforts of this Society and the American Seamen's Friend Society. They cannot but feel deep solicitude for the young servant of CHRIST who has undertaken it, from the fact, that at the date of his last letters the yellow fever had again visited that city, and was very destructive among the seamen, and to some extent among the foreigners on shore. Our prayer is, that his valuable life and that of his family may be spared.

II. EUROPE.

We shall notice the operations of the Society in Europe in the geographical order of the countries in which they have been performed.

1. IRELAND.

The Rev. Alexander King has continued to labor for the Society in Ireland. This eloquent and able advocate of the truth and refuter of the delusions of Rome, has occupied much of his time in delivering lectures in Dublin and elsewhere, on the unscriptural and arrogant claims of the "Man of Sin," and the true nature and glory of Protestantism, which have been alike instructive to Romanists and Protestants. We cannot doubt that these lectures have contributed greatly, especially in the capital, to increase the defection which is manifesting itself in the ranks of Romanism in so many parts of Ireland. It is quite uncertain, however, whether Mr. King will remain much longer in the service of the Society. He is importuned to make England his home, and to employ his energies and his eloquence in arousing English Protestants to greater efforts to oppose and counteract the extensive missionary efforts which Rome, under the conduct of Cardinal Wiseman, is putting forth, with so much assumed confidence of success (it is hard to believe that this confidence is real) in her attempts to recover her possession in that bulwark of Protestantism in the Old World. The Board have invited Mr. King, in case he remains in connexion with the Society, to make another visit to this country, and deliver a course of his popular lectures on Romanism in some of our great cities where the Roman Catholics are most numerous. They are persuaded that public demonstrations of this sort are now imperatively demanded, and that he is eminently qualified to awaken an interest and make an impression on the Papal mind, especially of the Irish portion of our fellow-citizens.

2. FRANCE.

The operations of the Society in France during the last two years were reduced to the lowest point possible without sacrificing our whole work there, because of our financial state. Blessed be GOD, the apogee of our affairs, we trust, is passed, and we are now beginning to enlarge our operations in that important country, which has been justly called the "Right arm of the Papacy," and has ever been such, since the days of Pepin and Charlemagne. The number of missionaries sustained by the Society throughout the year was eleven, almost all of whom have been for years in our service, and some of them have occupied very important missionary stations.

The Board are happy to say that although under the present government of France many vexatious things are done by the local magistracy, through the instigation of the priests, to hinder the work which the Protestants are doing, yet up to this date few, if any very, serious demonstrations have been made since the Coup d'Etat of December 2nd of a nature to give much anxiety to our Protestant brethren in that country. On the contrary, the word of God is read and heard with as much avidity as ever, and God is blessing the efforts of His people to build up his kingdom in that land, and hearing their prayers. Who can tell how much influence those efforts and those prayers may exert to shorten the days of calamity which may be appointed for that great and guilty nation? The Uncle of the President of France was one of the best friends Protestantism ever had in France; who can tell what course the Nephew may yet take in relation to this question? Let us hope and pray; and if the worst should come, we believe that the good work which is going on in that land cannot long be arrested, much less annihilated; and that as in the past, so in the future, the "Walls of Jerusalem may be built even in troublous times."*

The Board, influenced solely by prudential considerations, have recently made an arrangement whereby the work of the Society in France will be carried on, in the future, under the direction and through the agency of the "Evangelical Society of France." The American and Swiss Committee, therefore, ceased to exist on and from the 14th of April. The uncertain relations of France to the surrounding nations, make it most prudent, in the judgment of the Board, that whatever is done in that country should be mainly done under the direction and management of the brethren in France,—and especially in Paris, near to the general government,—and not from without. The change, to which we have alluded, has not been hastily made. The actual circumstances, too, in which this Society finds itself are widely different from those of the Foreign Evangelical Society in 1839 and '40. The necessity, as well as the expediency, of having a committee at Geneva, for the purpose of directing a work for us, apart from and disconnected with the operations of the Societies in France, has, it is believed, passed away.

It has not been, therefore, from any dissatisfaction with the action and conduct of the committee of noble and disinterested men in the "City of Calvin" who for twelve years and more, at so much inconvenience to themselves, and with so much self-sacrifice, directed our work in France. We deem it a solemn duty to put this statement

* When the Report was written, and at the time of its adoption by the Board, the statement in the text was literally true. Alas, we have since received intelligence from France, which gives us the greatest concern. The President issued two decrees on the 26th day of March, three days before the opening of the "Corps Legislatif," in relation to the Protestants, both of which must exert a great influence upon the interests of religion. The former of these decrees appoints a permanent "Council," composed of Protestants, nearly all of whom are laymen, and either strangers or enemies to the Evangelical Faith, who are to regulate the affairs of the Protestant churches that are connected with the state. The powers of this "Council" are to be great, and those of the District "Consistories" (something like our Presbyterians) are enlarged. The latter decree places the Protestant Churches that are not connected with the state completely at the mercy of the civil authorities. Any meeting of more than twenty persons may be broken up (by the enforcement of the law of 1834,) unless *authorised* by the civil authority. Should this decree be enforced, and enforced it will be in many places, our Protestant friends in France will have to fall back upon the holding of little meetings in private houses, and pursue the course which the Apostles did, and literally preach from house to house. Blessed be God, even this trial will be made, we dare say, to work for the furtherance of the Gospel in France. We have no doubt that those hindrances will not be permitted to interrupt the work for any considerable period, of time if Christians do their duty.

on the public record of the Society, in honor of those excellent brethren, and especially of the distinguished president of that committee, Colonel Tronchin, who, with a zeal and heartfelt interest in our work, devoted long years, with very imperfect health, to our cause, and more than once sustained it from his own purse, when circumstances beyond our control prevented the Society from fulfilling all its engagements with promptitude. We separate from this excellent man, and his esteemed and most worthy colleagues, with no ordinary feelings of pensiveness; and tender to them on this public occasion, as we have done in another way, our most cordial thanks for their eminent services rendered to us, and to CHRIST'S, cause through us. Since the year 1840 not less than $40,000 have been sent to that committee by this Society, (including the Foreign Evangelical Society,) which has all, we believe, even to a dollar, been most judiciously and faithfully expended in the good work for which it was sent by us, and to which it had been consecrated by the donors.

In this connexion, the Board beg leave to state that during the last twenty months the Rev. Mr. Pilatte has been on a mission to the Churches in this country from the Society in France, with which we have just entered into the new relations above referred to, and which have been arranged to mutual satisfaction. This brother came among us to solicit the aid of our Churches in behalf of the great work in France. He came specially commended to us, as Rev. Mr. Bridel, from the same society, had done in 1848. And although it was utterly out of the power of the Board to do more for France than they were doing, at the epoch of his arrival, they did not hesitate to commend him and his mission in the most earnest manner to the churches of this country, by formal Resolution, and through the columns of its Magazine. The Board are happy to say that Mr. Pilatte found an open door and substantial aid in the Churches of this land, and in none more so than in those which have from the first sustained this Society. We have rejoiced in his success, for it has caused a "lack of service," on our part (which was beyond our control) to be made up by our churches in another way. There is a sense in which his efforts, as well as those of the Rev. Messrs. Bridel, King, Boucher, and Scott, who preceded him, may be said to have been most intimately connected with our Society, and almost identified with it.*

3. BELGIUM.

The Board were able to make but a small appropriation to Belgium last year, but they do not intend to lose sight of the work in that little kingdom of four millions and-a-half of Roman Catholics, where so much can be done—where in fact, so much is doing—to spread the Gospel. Belgium is likely now to become more important than ever as a field of labor, seeing that the difficulties and hindrances in France are increasing so rapidly.

4. SWEDEN.

The Board have continued to sustain the excellent Rosenius, in Stockholm, who in addition to laboring indefatigably as a missionary in that city, edits two monthly

* Mr. Boucher visited the United States at the suggestion of one of the present corresponding Secretaries, in the winter of 1836–37, and obtained more than $8000 to build a chapel in Brussells; Mr. Scott came to this country from a similar impulsion in 1841, and collected $7000 to build a church in Stockholm; Mr. King came in the same way in 1848, and received for Ireland some $6000 or $7000. Mr. Bridel obtained the same year $9000 or $10,000. And now Mr. Pilatte has received in all about 12,000. We should have rejoiced still more if they had all had still greater success. We bless GOD for what they had.

religious publications, both of which are doing great good in Sweden. We doubt whether there is any man in Sweden that is more usefully employed than is this humble, prudent, and devoted brother who has been ten years in our service.

The Board have also supported, through the liberality of one of our friends, a pious *minstrel-evangelist*, Mr. Ahnfelt, whose labors appear to be greatly blessed in his wanderings through the rural districts of that kingdom. This humble laborer is a man of uncommon gifts for prayer and the exposition of the Scriptures. He is often invited to speak in the pulpits of the National Church, so greatly are his simple and Godly discourses relished by those who love evangelical Religion.

5. RUSSIA.

The Board regret to say that they have not yet been able to resume their work in Russia and Poland—a work which they have much at heart. They are deeply convinced that there is a great field for doing good in that vast Empire, and that the people are in a good degree prepared in some parts to give a welcome to the Gospel.

6. ITALY.

Finally, the Board have to speak of Italy. In that important part of the Papal world the Society had, a portion of last year, three missionaries; at present they have two. One is engaged in Turin in promoting the cause of religion and religious liberty by his able pen. His influence is felt through the columns of the secular papers, as well as in a religious journal which has been recently commenced in the Italian language, in that important Capital.

Our other missionary is the Rev. Mr. Hastings, at Rome, who is chaplain to the American Embassy, and preaches the Gospel to an attentive, crowded audience in rooms in the house of Mr. Cass, the American Chargé d'Affaires. During the past winter, the peculiar and most unhappy state of things in the British Chapel, outside the *Porta del Popolo*, has rendered Mr. Hastings' service very acceptable to English as well as American christians who have been visiting the "Eternal City." Nor has the happy influence of his labors been confined to his countrymen and to British subjects. But of this a necessary prudence will not permit us to speak.

The number of Missionaries employed by the Society in the Foreign Field last year, was about twenty-five—making the entire number of men in its service at home and abroad, more than one hundred and ten.

Conclusion.

In bringing this Report to a conclusion, may we not say with Israel of old: "*Hitherto the Lord hath helped us*," and derive renewed courage from the fact, to trust Him with more confidence in the future, and prosecute our work with more cheerfulness and vigor?

The times demand a great increase of zeal and prayer, and well-adapted effort, on the part of God's people. On the one hand, the Truth seems to find a readier access to the hearts of the people than ever before, and God is

crowning, with His blessing, the humble attempts of His servants to carry the Gospel into the empire of darkness and delusion. On the other, the great Adversary is marshalling his forces for an extended and deadly attack upon the ranks of the Truth. The prospects of the cause of Evangelical Christianity in the Papal world have not been so serious for a long time. A wide spread attempt is now making by the Despots of Europe, aided by the Hierarchy of Rome, to crush and, if possible, extirpate civil and religious liberty. To what lengths it may please GOD to permit them to go, we are not allowed to know; but we are allowed and commanded to believe that all things shall be made to concur, in one way or another, to the advancement of the kingdom of CHRIST in this world. We may well, therefore, go on our way rejoicing, being confident that "*no weapon that is formed against Zion*" can long "*prosper.*" It is enough for us to know that this kingdom is destined to fill the world, and that in our efforts to promote it, we shall certainly "*reap, if we faint not.*" And however numerous and powerful may be the enemies that oppose, the command to us is: "*Fear not; for they that be with us are more than they that be with them.*"—(2 Kings, 6 : 16.)

The Two Conversions.

Some months ago a "young Redemptorist," (son of one of our most distinguished citizens,) who has been preaching in various places, and holding a species of "Protracted meetings" for the promotion of Romanism, invited the Protestants in one of our large interior towns where he had often been, and was considerably known, when a Protestant, to come and hear his reasons for becoming a Roman Catholic. Many went to hear him. Two nights were devoted to the subject by the amiable neophyte, but his arguments were not felt to be very convincing. In truth, they were weak enough. The sum of the whole was that he had once been a Protestant, but now he is a Romanist, and that having tried both and found Romanism the better of the two systems, it must be the true one.

Among his hearers was a young Irish Missionary of the American and Foreign Christian Union, who listened to him with the deepest attention, and most gladly would have replied to him on the spot, had it been proper, for *he* was born and educated a Romanist, but had been led, by "searching the Scriptures," to renounce the errors of Rome and become a Protestant! At the request of many he consented to set forth publicly the reasons which influenced his mind to make this great change. Accordingly it was announced in the papers that the next Sabbath night a young *Irishman* would give, in the First Presbyterian Church, the reasons which had

led him to turn from Romanism to Protestantism. The house was crowded by anxious Protestants and Romanists. After the devotional exercises had been performed by the pastor, the young man spoke with much ability and a becoming modesty for nearly an hour and a half. He began by addressing his Roman Catholic hearers in the language of St. Paul: "*Am I then become your enemy because I tell you the truth?*" In this discourse, which had been prepared with care and was heard with deep attention, he took up the great errors of Romanism—such as Purgatory, Confession, Transubstantiation, etc. and showed how he had been led by the teaching of GOD'S word, through the illuminating influence of the HOLY SPIRIT, rightly to estimate and renounce them. There is much reason to believe that good impressions were made on the minds of some of the Roman Catholic portion of the audience; whilst the Protestants were greatly instructed as well as gratified.

Grand Present to the Queen of Heaven.

"The day before yesterday, on quitting the sanctuary of Atocha, the Queen directed that no alteration should be made in the decorations of the temple until she offered the Holy Virgin the present which, in her humble devotion, she had resolved to deposit at her shrine. Accordingly, at 7 o'clock P. M. one of the most sumptuous carriages of the palace, drawn by eight horses, and escorted by halberdiers, drove up to the gate of the church. In it were seated the camerera major and the grand major domo of the Queen, holding in their arms a large basket, covered with a large cloth, on which were embroidered the royal arms. The clergy went in procession to receive the envoys of her Majesty, and accompanied them to the altar of the Virgin, close to which the camerera of the Sacred Image, Countess de Salvatierra, was standing. Count de Pino Hermoso told her that he came, in the name of her Majesty, to deposit at the feet of the Queen of Heaven the homage of the dress and jewels she wore on that day, at the moment she solemnly presented to her her beloved daughter, as a visible testimony of her filial devotion and eternal gratitude for the blessing Heaven had conferred on her, through its powerful intervention.—The basket was then placed on the altar and the cloth removed. The pious offering of her Majesty consisted of the splendid costume she wore on the 18th, as well as the dress in which she was attired on the 2nd, when she was stabbed by Merino.—The mantle exhibited the marks of the wound and its ermine lining was stained with the precious blood of her Majesty. In the basket were likewise the jewels which adorned her Majesty's head and bust. Among them was a diamond stomacher so exquisitely wrought, and so dazzling, that it appeared to be formed of a single stone. The grand major domo next stated, that if her Majesty's crown was not forthcoming, it was because it required to be altered in order to fit the head of the holy image, but that it should be brought to church the moment that alteration was made."—*Espana of Madrid.*

Here we have a specimen of the costly and idolatrous sacrifices to which Superstition often prompts. An intelligent piety would have led her Majesty, if she really desired to glorify GOD by parting with the articles above named, to convert them into

the means of doing good to the souls and bodies of her fellow-creatures. Alas, we have reason to fear that she is ignorant of the truth that, the first duty which such a Providential interferance demanded of her, was the devotion of *heart* to her God and Saviour.

The Course of Time.

Translated from the beautiful Spanish Poem by Manrique, on the death of his father, quoted in the Edinburgh Review.

Oh! let the soul its slumber break,
Arouse its senses and awake,
To see how soon
Life, with its glories, glides away,
And the stern footsteps of decay
Come stealing on.

How pleasure, like the passing wind,
Blows by, and leaves us nought behind
But grief at last;
How still our present happiness
Seem to the wayward fancy, less
Than what is past.

And, while we eye the rolling tide,
Down which our flying minutes glide
Away so fast.
Let us the present hour employ,
And deem each future dream of joy
Already past.

Let no vain hopes deceive the mind,
No happier let us hope to find
To-morrow than to-day;
Our gilded dreams of yore were bright;
Like them the present shall delight,
Like them decay.

Our lives like lasting streams must be,
That into one engulfing sea
Are doomed to fall—
O'er king and kingdom, crown and throne,
The sea of death whose waves roll on,
And swallow all.

Alike the river's lordly tide,
Alike the humble rivulet's glide,
To that sad wave:
Death levels property and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place,
Life is the running of the race,
And death the goal;
There all our steps at last are brought;
That path alone, of all unsought,
Is found of all.

Long ere the damps of death can blight,
The cheek's pure glow of red and white
Hath pass'd away;
Youth smiled, and all was heavenly fair,
Age came and laid his finger there—
And where are they?

Where is the strength that mocked decay,
The step that rose so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows weariness and woe,
When age comes on.

Say, then, how poor and little worth
Are all those glittering toys of earth
That lure us here!
Dreams of sleep that death must break
Alas! before it bids us wake,
Ye disappear.

Evangelization in Belgium.

We have received an appeal from the Belgium Evangelical Society, signed by the Rev. Messrs. Anet and Durand, the secretaries, setting forth the pressing wants of that excellent association. Our limits allow us only to give an extract or two. The secretaries assert that unless help be re-

ceived *soon*, most "disastrous reductions" must be made in the operations of that Society—operations, which the writer of these lines knows, from recent personal observation, to be most wisely and efficiently conducted. The importance of Belgium as a field of labor, so far as the Papal world is concerned, can hardly be overrated.

"We entreat you then, dear and honored Brethren, to examine, whether notwithstanding the burdens which press upon you, you cannot give to the religious revival in this country a larger share of your sympathies and of the gifts of your charity. Engaged in the service of the same Master as ourselves, we do not doubt that you will receive our appeal with brotherly kindness; besides, do not forget, dear Brethren, that our Society has been urged forward in the blessed field which GOD has assigned it, essentially by *British Christians.*

"We claim your aid with so much more confidence, as the preaching of the Gospel is most incontestably blessed in those regions in which dark-working Popery reigns with so much might and such great resources. We need not appeal to our own testimony; *all* the friends from your land, or from other countries who have taken the trouble to inspect our field of labor, have found it more fertile, more blessed, and more important in its results already realized or in future perspective, than our reports and circulars describe it to be.

"In the present state of the Continent and of Popery, ought not Belgium to be the object of especial attention on the part of the friends of the Gospel?

"By reason of its attachment to Romish institutions and rites, this nation is one of its strongest fortresses; and on the other hand, *here* is the only point on the Continent, where there is perfect religious liberty and, above all, where Evangelical missions may be carried on without legal hinderance.

"Must it then be, that there where Romanism, in spite of its strength and immense resources, is compelled to give ground day by day, we should retreat before it? that there, where notwithstanding the darkness of superstition and infidelity, the work of GOD is manifesting itself with demonstration and with power, we should restrain our activity?

"Doors are opening more and more; the field whitens; people listen with attention and ask to be instructed in the ways of the Gospel! Must we then, notwithstanding all this, refuse to distribute tracts and religious books, and silence the voices of the messengers of the glad Tidings instead of encouraging them?

"Dear and beloved Brethren, notwithstanding the hope which springs up in our hearts when we look upwards to the blessed hand of our heavenly FATHER, we must nevertheless repeat with profound sadness, that we cannot go forward; the way is closed before us by the gradual increase of our deficit and diminution of our resources.

"The deficiency in our funds is at this moment 9,000 francs, and there is due to agents for arrears of salary 4,800 francs. Our engagements for the 31st March next are for 9,500 francs; so that we shall require between now and then, at least fr. 23,300 (£932). We are liable, from one day to another, to be called upon to reimburse the advances made to our account. Were this to happen, *it would be impossible for us to do it.*"

Evangelical Church of Lyons.

We have frequently communicated interesting news from the flourishing church at Lyons; a body which eminently deserves the designation of *Missionary Church*. A recent letter brings us the following information respecting its present condition:

"During the last year we had sixty additions to our flock. At the present moment we have seventy-eight candidates for admission to the Lord's Supper, of whom seventy were formerly Roman Catholics. Our missionary operations in this city and the vicinity, are in a highly encouraging state. Another promising station has been added to them. The circumstances of its foundation are interesting. About twenty minutes' walk from l'Arbresle, a few miles from this city, there stands, on the summit of a hill, a small village by the name of Poteau. Eleven years ago, one of our pastors, happening to pass through the place, paused for a few minutes to contemplate the beautiful views from that point. He looked around upon a wide region of country, thickly inhabited, but still covered with the darkness of spiritual ignorance and superstition; and he lifted up his heart to God, beseeching him that he would cause the light of his truth to dawn upon it. Little did this minister think that, at the expiration of eleven years, he himself would be called upon to announce the Gospel at that very place to hundreds of eager listeners. The immediate occasion of this awakening was as follows: A few of our brethren were travelling in a stage near this village, and got into conversation about that God whom they loved, and that Gospel to which they owed their happiness. It happened that in the stage there was a magistrate belonging to this village; and he, struck with what he had heard, spoke to his fellow-townsmen of this new religion. They had long been weary of Romanism; and forthwith they sent to invite us to come and preach the Gospel to them. The pastor already referred to, accordingly went. He found a large audience, consisting of the mayor and municipal council, and all the chief inhabitants of the place. They listened to his preaching with the most eager attention; and would not let him go till he had promised to come again in the course of a fortnight. From that time he visited Poteau regularly twice a month, and soon the matter was noised about

through the entire district. The priests were roused, and complained to the prefect; but he, having inquired into the mattter, refused to interfere. Their next movement was to send several men to the meeting for the purpose of making a disturbance; who as the minister came out began to abuse and annoy him. But this only increased the popular interest; and on his succeeding visit to Poteau, our brethren found an audience of six hundred persons gathered to hear him; and, to his great surprise, he saw three companies of soldiers drawn up in front of the building where the meeting was assembled, for the purpose of preserving order. Since then, no further obstacle has been placed in our way; and the work has continued with great success. Many souls have been converted, in several of the neighboring villages; a large number of Testaments and thousands of tracts have been distributed, and we have strong hopes that in answer to our prayers a glorious work of grace will be accomplished in the village of Poteau."

Miscellaneous.

The Dementing Process of Popery is alleged to have been realized, in the case of some of the late distinguished perverts to Rome. Dr. Townsend, Bishop of Meath, in his visitation charge says: "They seem to have lost all power of reasoning with their Protestantism. Any one who will take the trouble of contrasting the writings of Messrs. Newman, Dodsworth, Faber, Wilberforce and others, *before* their secession from the Church of England, and *after* their adhesion to the Church of Rome, can scarcely believe they belong to the same individuals; all intellectual vigor, all mental power seem gone, and they appear like men whose reasoning faculties had fallen into a state of utter collapse."

The Bible.—The Bible is the food of the soul, even as the mother's milk is for the nourishment of the child, and you may as easily believe that the infant will grow without food, as that you will grow in knowledge of grace without the scriptures.

Read both for instruction and for impression; read attentively, and with meditation; pause and ponder as you go along. Neglect not the books of God for the books of men; the latter may be read as the interpreters, but not as the substitues of the former.

If you do not find the Bible so interesting to you at first as you expected and wished, still go on, it will grow upon acquaintance.

Nothing is so likely to keep up and to deepen religious impressions, as the serious perusal of the Scriptures; they are the very element of devotion. Of two inquirers after salvation, he will be most likely to persevere and to grow in piety, who is most diligent in reading the word of God. Do not be disheartened by finding much that you do not understand, there is much that you can understand.—*J. A. James.*

Notices of Books.

The Method of the Divine Government, Physical and Moral. By Rev. James M'Cosh. R. Carter and Brothers.

On the subjects included by the plan of this work—those relating to the Divine Providence, and the principles of the human mind through which man is governed by it—Mr. M'Cosh is already recognized as one of the ablest writers. The thorough discussion of the most important points of the Christian philosophy, is evident from a bare mention of the topics treated in this work.

The Life of John Knox; by Thomas M'Crie, D. D. Presbyterian Board of Education.

An admirably written biography of the Scottish Reformer, whose bold figure has always stood out prominently in the *tableau* of the Reformation, but never before was filled out with minute fidelity. The fine edition published by the Presbyterian Board contains two excellent portraits.

Frank Netherton; or the Talisman. R. Carter.

A beautiful example of Christian honor and gentleness, is given in the character of little Frank Netherton, whose school-boy experience is narrated in a very interesting way. We commend him to the notice of our young readers.

Claret and Olives, by Angus Reach, is the fantastic title of No. VII. of Putman's semi-monthly Library. It is one of the liveliest and raciest of books; full of humorous sketches of character and vivid scenes of life, from out-of-the-way places in the south and south-west of France. It is a good specimen of the conversational style of writing; full of little defects which you are too much amused to find fault with. The sixth volume of this series we do not like so well; it is a selection of tales from the "Household Words," some of which are not quite healthy in their moral tendency.

Mr. Putnam's book store has been removed, we notice, from Broadway to No. 10 Park-place.

Thoughts on Public Prayer; by Samuel Miller, D. D. Presbyterian Board of Publication.

This treatise of the late venerable Professor at Princeton has become a standard on the topic of public prayer among those who prefer discretionary to prescribed modes of worship

Hungary in 1851; by Charles L. Brace. Charles Scribner.

As Mr. Brace says, "Facts seem the thing most needed now in regard to Hungary." The fruits of his personal observations in a country so little travelled, will therefore be read with alacrity. Mr. Brace is an interesting writer; his opportunities of information certainly have been favorable; his style is generally pleasing. The book is illustrated by a good map and several lithographs.

Mr. Edward Fletcher, Nassau-street, publishes a volume by the Rev. Dr. Dowling entitled "Night and Morning;" or words of comfort to mourners. It presents in a cheering spirit the rich consolations of the Gospel.

Mr. Lossing's beautifully illustrated Field-Book of the Revolution, published by the Messrs. Harper, has attained its twenty-second number, with undiminished attractions.

This truly national work will soon be completed, and will constitute an invaluable companion to our revolutionary history.

The Presbyterian Board of Publication have also issued, in elegant style, the following works:—

Alexander on the Canon—a new edition of this invaluable production, revised for the Board but a few months before the author's decease.

The Log College; by the same excellent author.

The Christian Triumphing over Death; an interesting biography.

Ears of the Spiritual Harvest; a collection of narratives of the Christian life.

Kirwan's Letters to Bishop Hughes.

The Life of Colonel Gardiner.

The Early Religious History of John Barr, the Converted Unitarian.

"My Father's God"—a testimony for domestic religion.

Universalism False and Unscriptural.

The Laborer's Daughter.

Still Happy in Jesus.

The Flower Transplanted.

The Short Prayer.

Harper's Magazine for May concludes the second year and fourth volume of its publication. That the merit of this periodical are sufficiently appreciated appears from the statement that its circulation has nearly reached *one hundred thousand.*

Movements of Rome.

About the middle of May a great Council of the Roman Catholic Archbishops and Bishops of the United States was held in the Cathedral Church of Baltimore, and lasted several days. We believe that all of the former, now six in number, and nearly all of the latter, now twenty-six in number, were present on the occasion. What the doings of this august Synod were we have not learned. It sat with closed doors! The public were admitted to certain great services, in which many of the most distinguished men of this body took part. Archbishops Kendrick, of Baltimore, and Hughes, of New-York, were prominent on these occasions. Each of them preached at least once during the session of the Council. We must wait for such printed accounts of the proceedings of this body as they may deem it expedient to put within the reach of Protestants and other (in their opinion) dangerous heretics.

Our papers have given minute accounts of an attempt to abduct, at Rome, a child of an American Protestant, and place it under Roman Catholic training. The energy of Mr. Cass, our American chargé d'affaires, prevented the accomplishment of the bold and wicked project. Although Rome abounds in cunning, she is not always wise. We may remark, in passing, that we have reason to believe that the idea of displacing Mr. Cass by the appointment of a Roman Catholic, to be our representative at Rome, has been abandoned by our Government, if indeed it was ever seriously thought of.

We are sorry to be compelled to state that a more than usually violent spirit has manifested itself of late in the Papal parts of Ireland; occasioned, but not justified, by the successful efforts of Protestants to enlighten and save the people.

View of Public Affairs.

In the march of Public Affairs in this country nothing of very marked importance has occurred during the last month. Congress has done scarcely anything worthy of mention. The Legislatures of various States have finished the usual routine of business and adjourned. In the State of Rhode Island the "Maine Liquor Law," as it is called, has been substantially enacted by the Legislature, and become a law of that little commonwealth. The same law now prevails in three of our States, viz. Maine, Rhode Island, Texas, and in the Territory of Minnesota. A bill similar, in its essential details, was passed by both Houses of the Legislature of Massachusetts, but vetoed by the Governor, to the grief and disappointment of many of the best men of that State. The bill, in a modified form, has been again passed by both branches of that legislature; and at the time of this writing, it is reported that it has been approved by his Excellency.

The intelligence from California shows that that new and important State is steadily advancing. The mining operations are represented as eminently successful, in a great manner from the use of suitable machinery. We are happy to perceive that the number of faithful ministers of the Gospel is increasing in that country, and that the institutions of Religion are gaining a sure foothold there.

The state of Europe continues to be quiet. The President of France has remitted a considerable amount of his usurped power into the hands of the "Senate" and "Legislative Corps" which he has called into existence. But it is quite certain that both those bodies will be subservient to his will. Nevertheless, a larger number of men who prefer to sacrifice place to honor and conscience, and who refuse to take the oath of allegiance to the President, has been found than was expected. Among them two literary men of eminence, Messrs. Villemain and Cousin.

Despotism finds it a hard work to keep down the people in Austria, Hungary, and Italy. It is, however, disposed to try what it can do in Spain. It will soon triumph over all the Continent, save Sardinia, Belgium, Holland, Switzerland, parts of Germany, and the Scandinavian countries.

At the time of these sheets going to press, the annual meetings of the Great Religious Societies of England were in progress. Those of our own country are mostly over. We are happy to report that almost if not quite all our American Religious and Benevolent Societies have advanced much since the anniversaries of 1851. It is probable that there has been a similar progress, though not equal, in those of Great Britain, but of this we are not able to speak with confidence.

Dr. King, having been condemned by the Court of the Areopagus, had undergone, at the date of the last letters from Athens, his term of 15 days' imprisonment, but had not been ordered by the Government into exile. The course taken by the "Opposition" in that kingdom, and probably the serious apprehension of the dis-

pleasure of the Government of the United States, are supposed to be the cause of this delay or rather this drawing back. In the meanwhile, the Government of our country, as we have reason to know, has taken effectual measures for ascertaining the facts of this whole case, and is decided to defend the rights of our citizens who are laboring abroad as missionaries of the Gospel.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th MAY, 1852.

MAINE.

Bangor, James Eddy, to const. his mother Harriet Eddy, of Ithica, New-York, L. M. $30 00
South Paris, Monthly Concert in Cong. Ch. 4 00
Dennysville, Peter E. Vose, in full of $30, to constitute Dea. Cyrus Belknap, of Robbinston, L. M. 10 00
Limerick, Mrs. Hannah Eastman, . . . 1 00

VERMONT.

Poultney, Con. Ch. and Society, ... 19 19
W. Rutland, Cong. Ch. and Society, to make Abner Mead L. M. 31 25

MASSACHUSETTS.

Dorchester, Second Cong. Ch. 77 33
Reading, Old South Ch. Rev. L. Whiting L. M. 42 74
Oxford, Cong. Ch. 33 00
Hopkinton, Cong. Ch. 34 61
Sherburne, Estate of Miss Lucy Coolidge, in full, to make Dea. Aaron Coolidge L. M. 20 00
Wrentham, Cong Ch. in part, ... 13 70
Andover, Ch. of the Theological Seminary, 27 27
Fitchburg, Calvinist Cong. Ch. to make Rev. Ebenezer W. Bullard L. M. . 31 66
Worcester, Salem-st. Ch. $21.65; Central Ch. $45.37; Old South Ch. $24.90; Union Ch. Public Collection, $55.00; Philip L. Moren, for France, $50.00; Ichabod Washburn, Esq. to make Seth Washburn, Esq. of Kingston, Mass. and James Foster, Esq. Life Members, $130.00, ... 326 92
Boston, Edward's Ch. to make Harrison Porter L. M. 30 00
East Boston, Maverick Ch. Young Ladies' Colporteur Sewing Circle, to make Mrs. Lucy C. Tomlinson, Mrs Calthea C. Swett, Mrs. Alice H. Fisher, and Miss Hannah Buttler, L. M.'s, . 125 00

RHODE ISLAND.

Providence, Harris Hill, Esq. Richmond-st. Ch. $10.00; High-st. Ch. ($30 from A. C. Barstow, L. M. and $10 from Sabbath-School,) $71; Richmond-st. Ch. $105.00; Beneficent Ch. (of which $10.00 from Mrs. Amey C. Mason, in full of L. M. and $3.00 from Mrs. Dr. Cleveland, for the Waldenses,) $405.00; Fourth Cong. Ch. $5.00, . 596 00

CONNECTICUT.

Suffield, Additional, ... 5 00
Wethersfield, Mrs. Huldah Wolcott, $1.00; Mrs. John Williams, $1.00, ... 2 00
Southington, Cong. Ch. and Society, . . 20 24
From a Friend in H——, to make E. H. of Belvidere, Ill. L. M. 30 00
South Cornwall, Mrs. Eunice Mills, . . . 3 00
New Fairfield, Cong. Church, per Rev. L. Pennell, ... 5 00
Bristol, Cong. Ch. and Society, (Rev. W. H. Goodrich pastor,) of which, as Ann'l M.'s, Elisha Darrow, John Prige, E. C. Brewster, Gad. Lewis, E. O. Goodwin, each, $3.00. Thomas Barnes, $11.00. Others, $39.41, (of which $30.00 constitues the pastor L. M.) 65 41
Stonington, Second Cong. Ch. and Society, (Rev. W. Clift pastor,) of which, as An. M.'s, B. Pomeroy, Mrs. Babcock, Gurdon Trumbull, F. C. Walker, Mrs. Gurdon Williams, each, $5.00. Dr. Palmer, $4.00; J. E. Smith and Capt. A. Palmer, each, $3.00; J. F. Trumbull, $10.00. Others, $25.75, . . . 70 75
Deep River, Cong. Ch. and Society, (Rev. James A. Clark, S. S.) in p't. as An'l M.'s, Alpheus Starkey, $3.00; Dea. Spencer, $8.00. Others, $9 66, . . 20 66
Baptist Ch. (Rev. —— Cushman.) Dea. George Reed, Annual, $3.00. Others, $6.50, ... 9 50
Farmington, Cong. Ch. and Society, (Rev. Dr. Porter,) 40 06
New London, A Lady of 1st Cong. Ch. ad'l, 1 00

NEW-YORK.

City, Dr. E. L. Beadle, Interest, . . . 5 00
Fourteenth-st. Presb. Ch. per J. Steuart, Porter, Treasurer, ... 310 00
New Roads, J. Quackinbush, ... 1 00
Walton, G. St. John, ... 50
West Meridan, Nathan Stillman, ... 2 00
Ithica, Cash, ... 1 50
Phelps, John Bement, ... 10 00
Meridith, First Cong. Ch. 3 21
Rochester, Washington-st. Presb. Ch. Additional, Wm. Alling, $10; Others, $1.10, ... 11 10
Brooklyn, "Z. L." 2 00
Hope Well, Polhemus Cong. 11 55
Smithfield, Presb. Ch. Additional, by Rev. George T. Todd, $3.00; also, $5.00 for the building of a Chapel in Turin, ... 8 00
Rushville, Samuel Miller, ... 1 00
Albany, Mrs. Pumpelly, a Member of Dr. Kennedy's Ch. 5 00
Bovina, Mrs. James Douglass, ... 5 00
Lockport, Cong. Ch. Additional, ... 1 00
Rochester, Mrs. F. Storr, $5.00; Mrs. Ray, $3.00, by Mrs. Ely, ... 8 00

Albian, Presb. Ch. $34 36; Methodist Ch. to constitute, in part, the Rev. C. D. Burlingham L. M. $11.00; Young Ladies' of Albian, $21.00, which, with enough from the Presb. Ch. to constitute Miss Laura J. Sickles, L. M.; Baptist Ch. $3.04, ... 69 40
Clarkson, Cong. Ch. in Addition, ... 7 00
Ogden, Presb. Ch. 15 63
Spencerport, Cong. Ch. 10 46
Owego, Presb. Church, $33.30; N. Matson, $5.00; Bapt. Ch. $8.81, ... 47 11
Burkshire, Cong. Church, ... 10 25
Newark Valley, Cong. Ch. to constitute, in part, Dea. Elijah Curtis a L. M. . . 15 74
Jamestown, Presb. Ch, ... 16 84
Carroll, Cong. Ch. 8 40

PENNSYLVANIA.

Philadelphia, Helen Leeds, to constitute her mother, Mrs. Joseph Leeds, a L. M. 30 00

ALABAMA.

Mobile, Ladies' Auxiliary Society, per Miss H. C. Ogden, ... 33 33

ILLINOIS.

Brockport, Cong Ch. by A. H. Fletcher, . 8 00
Belvidere, Margaret R. Harrison, ... 2 00

INDIANA.

Bedford, Rev. John M. Bishop, ... 1 00

OHIO.

Cincinnati, Mrs. Eliza S. Wilson, ... 1 00
Cleveland, Elisha Taylor, Esq. to constitute himself a Life Mem. 55 00
Richfield, Heman Oviatt, Sen. to constitute the Rev. Stephen M. Leonard; Orsan M. Oviatt, Jun.; Baxter H. Wood, Life Memb.; the remaining $20.00 to make up to $30.00 each for Rev. D. A. Randall, Marvin Oviatt, for son M Oviatt and Heaman Oviatt, Jun. $25.00 having been paid before for each, ... 110 00
Cleveland, First Baptist Ch. for circulation of the German Paper. 2 00
German Evangelical Soc. for do. . 1 00
Granville, Mrs. Johnson, ... 1 00
Newark, Moris Clark. 50
Granville, Balance Collection, ... 32 00
Nelson, Presbyterian Ch. 5 00
Elyria, Individuals, $1.90: Presb. Ch. in part, Rev. Dr. A. Grosvenor, $16.12, 18 02
Mantua, Balance Collection, ... 1 50
Claridon, Balance Collection, ... 7 00
Cleveland, Mrs. Griffiths, $6.00; H. Harvey, $5, which, with former donation, makes him Life Mem.; T. P. Handy. $5.00; E. F. Gaylord. $5.00; H. L. Gaylord, $5.00; John Carlisle, $5.00; J. L. Hewitt, $5.00; D. H. Lamb, $5.00; P. Handy, $5.00; H. W. Clark, $3.00; E. P. Morgan, $2.00; W. A. Otis. $5.00: A. J. Holt, $5.00; L. Benedict. $3.00; J. L. Severance, $3.00; D. P. Eells, $2.00: James Gardner. $2 00: Samuel Williams, Esq. $2.00; Mrs. Wm D. Saunders, $3.00; John McMillan. 50c.; Dr. Strickland, $2.00; H. N. Gates, $2.00; Cash, $1.00; W. H. Stanley, $1.00; Cash, $1.00; J. Lackland, $1.00; Henry Shank, $1.00; Z. Fitch, $1.00; S. Mather, Esq. $1.00; J. Leonard, $1.00; Jeremiah Holt, $1.00; R. F. Smith, $1.00: S. H. Fox, $1.00; D. A. Shepard, $1.00; A. D. Cutter, $2 00; Mrs. A. G. Smith, Miss A. G. Smith. $2.00; Miss Mary E. Smith, $1.00: W. E. Beckwith, $1.00; Cash, $1.00: J. T. Tainter, $1.00; Mrs. J. Williamson. $1.00; F. S. Slawson. $1.00; Cash. $1.00; Cash, $1.00; T. A. Briggs, $1.00; Alexander Garnett, $1.00; T. A. Powers, $1.00; David Pollock, $1.00; Ralph Cowles, $1.00; W. D. Beattie. $1.00; S. L. Boughton, 50c.; Cash, 28c.; W. Wilton. 50c.; J. H. Stonby. 50c.; Mrs. M E. Warren, 50c.; Nathan Brainard, 50c.; Cyrus Snow, 50c.; Dr. Dodge, 50c. 116 28

SOUTH AMERICA.

Buenos Ayres, Mrs. Lucy L. Sutton, per Mrs. E. C. Cooper, to m'k. her granddaughter, Emily Sutton, Tukesbury, a Life Member, ... 30 00

SANDWICH ISLANDS.

Waimea, Hawaii, Rev. Lorenzo Lyons, . 5 00

ANSON G. PHELPS, Jun.
Treasr. of Amer. & For. Christian Union.
New-York, May 10, 1852.

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BATTLE AXE.

W. H. Pyne del.

A. Pugin